

EXTEMPORE SPEAKING

FOR
SCHOOL AND COLLEGE

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PREFACE

This book, the result of practical experience in the class room, has been prepared to supply a treatise on extempore speaking, primarily for school and college students. The general principles of the science and art of extempore speech were fully treated by Quintilian and others in ancient times, and are also set forth in such modern books as Bautain's "Art of Extempore Speaking," Pittenger's "Extempore Speech," Buckley's "Extemporaneous Oratory," Thomas Wentworth Higginson's "Hints on Writing and Speech-Making," and Brander Matthews' "Notes on Speech-Making." While these authors have been freely consulted in the preparation of this book, their treatises are not adaptable for use as text-books. The present volume aims to present the subject in a manner adapted to the needs of both teachers and students, by reclassifying principles and methods, making the methods as specific in treatment as possible, and by adding, at the end of each chapter and in the Appendix, suggestions and topics for class exercises. A large number of modern speeches have also been incorporated, in order that there might be no lack of illustrative material.

E. D. S.

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EXTEMPORE SPEAKING

INTRODUCTION

I. THE DESIRABILITY OF TRAINING STUDENTS IN EXTEMPORE SPEECH

Writing on the education of an orator, in his "Institutes of Oratory," Quintilian says that "the richest fruit of all our study, and the most ample recompense for the extent of our labor, is the *faculty of speaking extempore*. . . . There arise indeed innumerable occasions where it is absolutely necessary to speak on the instant. What system of pleading will allow of an orator being unprepared for sudden calls? What is to be done when we have to reply to an opponent? What profit does much writing, constant reading, and a long period of life spent in study, bring us, if there remains with us the same difficulty in speaking that we felt at first? . . . Not that I make it an object that an orator should prefer to speak extempore; I only wish that he should be able to do so."

If "the faculty of speaking extempore" — of thinking on one's feet — was a need in Quintilian's time, how much more frequent and constant is the demand at the present time, under the conditions of American life and government. What are the schools and colleges doing to meet this demand? Of those institutions where any instruction at all is offered in public speaking, the vast

majority, probably, carry the student no farther than practice in speaking declamations and memorized orations. But the training of the student for practical life,—training him in the power of rising before an audience and expressing his thoughts in his own language,—this is rarely attempted. True, there has been some change in recent years. The revival of intercollegiate debating, and the increased attention being given in schools and colleges to instruction and practice in debate, are significant departures from the old-time school and college oratory; and an openly avowed movement in the same direction is the proposed organization of state universities for the purpose of holding contests in extempore speaking. In their preliminary announcement the promoters of this movement say :

“We are conceiving of the cultivation of oratory not as an acquisition of arts of rhetoric and elocution alone, but rather as including also development of all the intellectual and personal powers required for the work of the public speaker in dealing with living problems; and we propose a radical departure from the present method in oratorical contests, and approve the plan suggested by Professor Edgar George Frazier, head of the department of public speaking at the University of Kansas, in accordance with which memorized declamations shall be replaced by the discussion of some question of great import, upon which the contestants shall have made thorough preparation, while the particular phase of the subject to which any one speaker in a contest shall confine himself shall be unknown until the day of competition.”

These words may well be heeded by every teacher of public speaking. How often do we find that the school or college graduate who has won prizes with memorized orations is handicapped in the actual contests of after life, when he finds that memorized speeches will not always avail him. On the other hand, his classmate who failed to win prizes with set speeches, but who has learned to think on his feet, carries causes and wins verdicts.

II. EXTEMPORE SPEAKING FOR PREPARATORY AND HIGH SCHOOLS

The question may be raised, Can extempore speaking be advantageously taught to pupils in preparatory and high schools? Unquestionably yes; but of course any plan adopted must be suited to the ages of the pupils.

Every thoughtful teacher must certainly admit that the results of such efforts as are at present made to teach public speaking in the schools are unsatisfactory. And these unsatisfactory results — there are doubtless many exceptions, but speaking generally — are due not so much to lack of time as to wrong methods. Though there has been general improvement in recent years, we are still too much under the influence of the traditional elocutionist. The teachers who are trained at all to teach public speaking come largely from schools where the idea of entertainment — not conviction or persuasion — is paramount. There is no true conception of the sort of public speaking that students need. The practical needs of the future citizen are lost sight of, and much of the instruction given is fitted only to the clown or the actor.

If a boy or girl can, with approved screechings and contortions, present "The Midnight Ride of Jennie McNeal," or "Curfew Shall Not Ring To-Night," or can render a story or poem in dialect, the teacher's ambition is fulfilled and the parent's cup of joy is full, however excruciating the performance to the average hearer. Hence the general prejudice among educators against elocutionary training; and not until we eliminate the sort of training above described can we hope — or deserve — to see this prejudice removed. I would not be understood to decry all reciting or declaiming. If a girl recites from the standard poets or other good literature, or the boy declaims selections from good speeches on questions of the day, the practice is valuable in many ways. But in the schools generally, is there not too much mere declaiming? Cannot instruction in public speaking be made more practical? Why not give pupils training in that sort of speaking they will be called upon to practice in actual life?

Let the pupils have practice in telling what they know, without memorizing the language in advance. They do this in a way, to be sure, in class-room recitations; and let the extempore exercises be in the nature of a class recitation, without questions or interruptions by the teacher. Thus will the pupils learn to *talk* in the presence of an audience, and that is the very sort of speaking they should learn. This plan has the further advantage of requiring no special training on the part of the teacher. How the plan can be adapted in a particular school is, of course, for the individual teacher to work out. Some general suggestions, however, may be helpful. Whenever the curriculum provides for

instruction in public speaking, by all means let some time, especially with advanced students, be devoted to class exercises in speaking extempore. When no regular instruction is provided, let fifteen, twenty, or thirty minutes be set aside on two, three, or even the five days of the school week, and immediately following the opening exercises, for what may be termed "morning talks." At first let the teacher announce some general subject, and assign topics on this subject to a certain number of the more advanced pupils. Several mornings, for example, might be devoted respectively to Shakespeare, Emerson, Longfellow, and other noted authors. Let one pupil give a brief biographical sketch, another a history of a certain play, or poem, or book, another a quotation therefrom, and so on with other productions of the author. With a view to leading up to extempore speaking proper, several more mornings might well be devoted to calling for miscellaneous quotations from standard authors, two or three such periods, perhaps, being assigned to the class in English literature. And then a large number of exercises could be devoted to talks, each about three minutes in length, on current events and questions of the day. The exercises could occasionally be varied by having debates, preferably on questions of local interest, assigning in advance the affirmative and negative leaders and their respective colleagues.

In conducting these exercises, eliminate, so far as possible, the horror which the average pupil feels toward rhetorical exercises. Do not call the speakers to the platform, let them simply rise from their seats and speak with the audience about them, as they would in a class recitation. Aside from requiring pupils to speak

distinctly enough to be heard, do not, especially in the earlier efforts, stimulate self-consciousness by criticising their delivery. The interest should chiefly center in *what* they say, and the aim should be to direct the pupils' minds to this point of view.

If the schedule of recitations will not permit these morning talks, substitute similar exercises, at least occasionally, for the Friday afternoon rhetorical. In order to allow more, or all, of the pupils to take part, the school may be divided into as many sections as there are teachers, each teacher meeting one of the sections in his or her recitation room.

The individual teacher will, of course, devise other means and ways to meet local conditions. In any event, some such informal talks as have been suggested will be found a vast improvement, in interest and in practical results, over the usual school rhetorical. The author has observed¹ the "morning talks" above described during several years' trial, and can testify to their practicability, their interest, and their efficiency in developing in boys and girls the ability to think on their feet; not the original thinking, to be sure, that we expect of minds more mature, but such practice, during the formative period, is a long stride in the right direction.

III. CAN EXTEMPORE SPEAKING BE ACQUIRED?

Again, the question arises, Can we learn to speak extempore? Is it a thing that can be taught at all? Is it an art natural to some, but incapable of acquirement by others? In answer to these queries, let us

¹ At the Ithaca (N.Y.) High School.

take encouragement from the testimony and experiences of some noted orators.

Pericles, the greatest of Greek statesmen, was also according to tradition the greatest orator of his day. Though a note to Plutarch's "Life of Pericles" says that the latter "wrote down his orations before he pronounced them in public, and indeed, was the first who did so," yet Professor Bredif, in his "Political Eloquence of Greece," declares: "Pericles never wrote his orations. Like Aristides, Themistocles, and the ancient orators, he improvised after laborious meditation. The impression produced was immediate and lasting; 'he left the goad in the minds of his hearers.'"

Concerning the two preëminent orators of the ancient world, Demosthenes and Cicero, there is much conflicting testimony. Doubtless most of their orations that have come down to us were carefully written out in advance. So manifest was the preparation of Demosthenes that other envious orators ridiculed him, saying that all his arguments "smelled of the lamp." "Yet," says Plutarch, "while he chose not often to trust the success of his powers to fortune, he did not absolutely neglect the reputation which may be acquired by speaking on a sudden occasion." Lord Brougham contends that Demosthenes' reported orations are in the form as prepared for delivery, but that he added much to them while speaking.

When time permitted, Cicero's orations were usually written and delivered from memory, but when pressed for time he spoke extempore, and with the vanity natural to him he commended some of his extemporized speeches as superior to his written productions.

Passing by such celebrated extemporizers as St. Paul, Chrysostom, Peter the Hermit, Savonarola, Bossuet, and Martin Luther, let us take two or three examples from the orators of the eighteenth century.

Mirabeau, ugly but powerful, is typical as an orator of the French Revolution. Most of his famous speeches were written out in advance, but he never was confined to his prepared text. It is said that he would receive notes as he ascended the tribune and weave them, without apparent reflection, into the texture of his discourse. Powerful as Mirabeau was in his premeditated discourse, his extempore utterance was irresistible. "He roared, he stamped, he shook his shock of hair, and trod the tribune with the imperial air of a king. His habitual grave and solemn tones were gone, and in their place rang out accents of thunder and heartrending pathos, and all without losing his self-control. But these improvised efforts were short, and wisely ended when the blow was struck. He was not subject to the common infirmity of extemporaneous speakers, not knowing when to stop and how." ¹

Of the group of famous parliamentary orators in England during the eighteenth century, William Pitt, Lord Mansfield, and Charles James Fox will serve as examples.

In his speaking Pitt habitually employed the extempore method. Along with his gifts, natural and acquired, he had a marked susceptibility for being aroused by the occasion. His overwhelming spontaneity and high personal character swept everything before him. It is said that such was the excitement when he spoke that it was

¹ Sears, "History of Oratory," 245.

impossible to report him, and the speech which in its delivery and publication overthrew Walpole's ministry was reduced to writing by Dr. Johnson.

Mansfield was preëminent as an extempore speaker. At an early age he gave promise of that ready command of his mother tongue which was later shown in his speeches. This was secured by a constant translation and retranslation of Greek and Roman orators, which also gave him a knowledge of the principles of eloquence, a study which he began to pursue with all diligence upon his entry into the university. This he continued after beginning his law studies, especially in the practice of extempore speaking, for which he prepared himself with such fullness and accuracy that his notes were useful to him in after life, both at the bar and on the bench.

The fame of Fox as a parliamentary orator and debater is well known, although he began awkwardly and abounded in repetitions. He was an extempore speaker solely. Oratorically Fox's ambition was to become a powerful debater, "one who goes out in all weathers," instead of carrying with him to the House a set speech drawn up beforehand. In this course he persevered until he became the acknowledged leader of the Whig party in the House of Commons. He answered well to his own definition of an orator, — "one who can give immediate, instantaneous expression to his thoughts." He mastered his subject and accumulated facts. As to how he should use these facts he depended upon the mood of the assembly he rose to address. Burke affirmed him to be "the most brilliant and accomplished debater the world ever saw." Macaulay says of him :

“At his first appearance in Parliament he showed himself superior to all his contemporaries in command of language. He could pour forth a long succession of round and stately periods without premeditation, without ever pausing for a word, without ever repeating a word. . . . He was at once the only man who could, without notes, open a budget, and the only man who, as Windham said, could speak that most elaborately effusive and unmeaning of human compositions, a king’s speech, without premeditation.”

Of English parliamentary orators in more modern times two illustrious examples should be mentioned, — John Bright and William E. Gladstone.

Probably no modern orator in England has surpassed Bright in mastery of his audience and in leaving a permanent personal impress. He began his public career by committing his speeches to memory, but, says one of his contemporaries, “he soon abandoned so clumsy and exhausting a method of address. Instead of memoriter reproductions, he held impromptu rehearsals at odd hours in his father’s mill before Mr. Nuttall, an intelligent workman and unsparing critic ; but even now his perorations are written out with the greatest care.” Answering an inquiry as to his method, Bright himself said :

“As to modes of preparation, it seems to me that every man would readily discover what suits him best. To write speeches and then commit them to memory is a double slavery which I could not bear. To speak without preparation, especially on great and solemn topics, is rashness, and cannot be recommended. When I intend to speak on anything that seems to me important, I consider what it is I wish to impress upon my

audience. I do not write my facts or my arguments, but make notes on two or three or four slips of note paper, giving the line of argument and the facts as they occur to my mind, and I leave the words to come at call while I am speaking. There are occasionally short passages which for accuracy I may write down, as sometimes also — almost invariably — the concluding words or sentences may be written down. The advantage of this plan is that while it leaves a certain and sufficient freedom to the speaker, it keeps him within the main line of the original plan upon which the speech was framed, and what he says, therefore, is likely to be more compact, and not wandering and diffuse."

Probably the most wonderful purely extempore speaker of the modern English-speaking world was William E. Gladstone. Possessed of "the most omnivorous and untiring brain in England, perhaps in the whole world," he was able to extemporize in a fascinating manner and hold an audience for hours while he discussed complicated questions of diplomacy and legislation. In reply to an inquiry as to the best method of preparing public discourses, Gladstone wrote :

"I should certainly found myself on a double basis, compounded as follows : first, of a wide and thorough general education . . . ; second, of the habit of constant and searching reflection on the subject of any proposed discourse. Such reflection will naturally clothe itself in words, and of the phrases it supplies many will rise spontaneously to the lips. I will not say that no other forms of preparation can be useful, but I know little of them, and it is on these, beyond all doubt, that I should advise the young principally to rely."

Turning now to American orators, we find that the most famous representative of the early period of our history, Patrick Henry, never wrote a line of his speeches. The sparks of his eloquence flew hot from the anvil of his thought. He owed his success to early practice in conversation and public speaking, and to the courage and readiness with which he met a crisis.

We are apt to think of the great triumvirate—Calhoun, Clay, and Webster—as less ready in purely extemporaneous speech than the average legislator of to-day, and yet each of these three great orators showed a gradual development in facility as extempore speakers. Calhoun cultivated extempore speaking with great success while in the law school at Litchfield, and he pursued this method in the “iron logic” of his speeches in Congress. Clay, too, early practiced the extempore method in a debating club at Richmond, and his yet earlier practice with cornfield or woods as an audience is well known. The testimony of Webster, quoted in Chapter II (p. 41), might at first glance appear adverse to the extempore method, but he referred to the preparation of the matter, not the language. Webster was not as ready a man as Calhoun or Clay. He usually wrote out or thought out in sentences his set orations, but his arguments in court and most of his speeches in the Senate were extemporaneous. Edward Everett says that when Webster made his trip at the opening of the Erie Railroad, he showed his power in extempore speech in the proper sense of the term. “He made eleven speeches,” says Everett, “distinguishing between speeches and mere snatches of remarks at stations. They were made when he was well advanced in years, and

probably every one of them was extemporaneous. He could not have known when he went out of the cars to the platform what he was going to say, and yet every one of them was singularly adapted to the place and occasion; indeed, each speech was so complete that, if he had intended only to make any one, and had carefully prepared it, it could not have been improved. Every one of those eleven speeches — and I have read them carefully — would have added greatly to the reputation of any other man in the United States."

In any account of extempore oratory in America the name of Sargent S. Prentiss should not be omitted. "The most eloquent of all Southerners," says Wendell Phillips, "he wielded a power few men ever had." A single example of his power must suffice. At the dinner given to Daniel Webster in Faneuil Hall in 1838, when Prentiss was but twenty-nine years of age, he was preceded by a long list of speakers, including Webster and Everett. The latter subsequently described Prentiss's speech as follows:

"Such was the lateness of the hour that, not having had the fortune to hear Mr. Prentiss, I must own that I feared he would find himself obliged, after a few sentences of customary acknowledgment, to give up the idea of addressing the company at length. But he was from the outset completely successful. He took possession of the audience from the first sentence, and carried them along with unabated interest, I think, for about an hour. It seemed to me the most wonderful specimen of a sententious fluency which I had ever witnessed. The words poured from his lips in a torrent, but the sentences were correctly formed, the matter grave and important,

the train of thought distinctly pursued, the illustrations wonderfully happy, drawn from a wide range of reading and aided by a brilliant imagination. That it was a carefully prepared speech no one could believe for a moment. . . . Sitting by Mr. Webster, I asked him if he had ever heard anything like it. He answered, 'Never, except from Prentiss himself.' "

Wendell Phillips, who has been characterized as "a Vesuvius in full eruption in the calm of a summer day," and as "an infernal machine set to music," habitually spoke extempore. His first great success, at Faneuil Hall, was a purely extemporaneous address. With the single exception mentioned in Chapter II (p. 34), Phillips never used a pen in the preparation of his speeches. Even his great lectures, such as "The Lost Arts" and "Daniel O'Connell," though carefully prepared, were never written out. His method was thus stated by himself: "The chief thing I aim at is the mastery of my subject. Then I earnestly try to get the audience to think as I do."

Henry Ward Beecher developed the extempore method gradually. Early in his ministry his sermons were generally delivered from quite full manuscripts, but during the last twenty years of his life he took into the pulpit a mere skeleton brief of his discourse, sometimes jotting down brief notes on the margins of newspapers. "My own experience teaches me," he said, "that my sermons should sometimes be written, but more often unwritten. . . . However much you may write, the tendency of all such mechanical preparation should be towards the ideal of the unwritten sermon, and throughout your early training and your after labor you should reach out after that higher and broader form of preaching."

From numberless examples that might be adduced, let us note some bits of testimony¹ from yet more modern American speakers.

Hon. Cushman K. Davis, late United States senator from Minnesota: "The method I employ in preparing a speech is this: Research, mastery of all material facts, and a deal of hard thinking upon the subject. I never write speeches, although I sometimes thus prepare a formal address."

Hon. William P. Frye, United States senator from Maine: "I have never read a speech, address, or oration, but have occasionally, early in my career, written carefully, partially committed, then thrown the manuscript aside."

Dr. David Starr Jordan, President of Stanford University: "I lay out a line of argument, or more usually of exposition, and talk to it as straight, as strikingly, and as concisely as I can."

Hon. A. W. Terrell, ex-United States Minister to Turkey: "I seldom ever reduce to writing what I propose to say, although I have done so a few times in preparing formal addresses. In important law cases, for example, I try to master in advance all the facts, and usually trust the inspiration of the moment to supply the argument."

Hon. B. R. Tillman, United States Senator from South Carolina: "I get chock full of ideas and facts, and then turn loose without much thought or preparation. I very often think over what I am going to say, and then, when I get on my feet, never think of what I

¹ From a thesis on *Modern Methods of Training for Public Speaking*, by E. T. Moore, Esq., of El Paso, Texas.

intended to say. Practice has enabled me to speak with more ease and without getting excited, but I doubt if my speeches are as effective as when they are belched forth like lava from a volcano."

Hon. William J. Bryan: "I first read all I can on the subject to be discussed, examining the question from all standpoints; then prepare an outline dividing the subject into heads and subheads; then fill in the details. I seldom write a speech complete. Where I have the subject thoroughly in hand, it is easier to use the language which comes at the moment than to remember set phraseology."

But the student may say: "Most of the foregoing speakers were, or are, distinguished orators; what of the rank and file?" You may console yourself with the fact that there are a far greater number of public speakers than orators; that while not every one can become an orator, almost any one can, by training and practice, become an effective public speaker. But even so, can the neophyte learn to speak extempore, to talk ten, twenty, or thirty minutes, improvising his language? Yes; if he can talk, in ordinary conversation, in a clear and connected manner, he can learn to carry on the uninterrupted and stronger talk of extempore speaking. It is an art that can be acquired, and it is mainly due to the nonrecognition of this fact that such raw and crude attempts are often made at the bar, in the pulpit, or on the platform, to do effectively what men have never been instructed to do at all. Practice is the main thing, and if this be had during the training period of school or college, all the better. To be sure, the first attempts may result in speeches that are not marvels of fluency. I have seen many a student who, in his first efforts, would

forget the outline of his intended speech, "hem and haw" at frequent pauses while mentally searching for words, stumble considerably, and occasionally fall down; and yet this same student, by continued practice, would develop a coördination of brain and tongue, a readiness and fluency, that were at once surprising and gratifying. Milburn, for some time the "blind but eloquent" chaplain of the House of Representatives, says that he devoted four years of his life to acquiring the power of speaking correctly and easily without the previous use of the pen, and that he considers the time well spent. "Most men can be trained to think upon their feet," says Beecher, "but by disuse many lose the power God has given them. Though a man be born to genius, a natural orator and a natural reasoner, these endowments give him but the outlines of himself. The filling up demands incessant, painstaking, steady work."

CHAPTER I

WHAT IS EXTEMPORE SPEAKING?

At the outset let us get a clear idea of what extempore speaking is, as the term will be used in this book.

The word *extempore* is used both as an adjective and as an adverb. As an adjective its simpler form is usually preferable to the equivalents, *extemporaneous* and *extemporary*, and as an adverb it is likewise preferable to *extemporarily*. In its origin *extempore* is an adverbial phrase, being derived from the Latin preposition *ex*, meaning "out of" or "from," and *tempore*, the ablative of *tempus*, meaning "time" or "moment"; hence "out of the moment," "on the spur of the moment," "offhand," and thus opposed to "prepared," "premeditated," "deliberate."

Formerly the word referred to unpremeditated speaking, both as to thought and language. Shakespeare satirizes such speaking in "Midsummer Night's Dream" (Act I, Scene 2): "'Have you the lion's part written? Pray you, if it be, give it me, for I am slow of study.' 'You may do it extempore, for it is nothing but roaring.'"

But, like many other words in our language, *extempore* has changed its meaning, although such change has not yet, perhaps, become firmly fixed in popular usage. *Unpremeditated*, *impromptu*, or the colloquial *offhand* at present signify what was originally the sole meaning of *extempore*, as applied to public speech.

The better usage now is to apply the term to that which is unprepared only in form. In this sense, extempore speaking is carefully prepared in thought, arrangement, etc., only the choice of words and phraseology being left to the inspiration of the moment. It regards the mode, not the matter, of the discourse. Although the speaker may have prepared everything but language and form, if the speech be neither read nor recited, it is classed as extempore. As far back as the seventeenth century we find that this idea is identical with that of Fénelon, the celebrated French orator, who thus describes an extempore preacher :

“A man who is well instructed and who has a great facility of expressing himself ; a man who has meditated deeply in all their bearings the principles of the subject which he is to treat ; who has conceived that subject in his intellect, and arranged his arguments in the clearest manner ; who has prepared a certain number of striking figures and of touching sentiments which may render it sensible and bring it home to his hearers ; who knows perfectly all that he ought to say, and the precise place in which to say it, so that nothing remains at the moment of delivery but to find words in which to express himself.”

So Beecher, in his “Yale Lectures on Preaching,” says, “It is only the form, like the occasion, that is extemporaneous.”

The distinction, then, between extempore and impromptu speaking is : extempore speaking implies thought-preparation in advance ; impromptu speaking implies no advance preparation of either thought or language. In applying this distinction to particular speeches it

may be admitted that the line of cleavage is often not distinct, but to attempt to trace the dividing line in given instances would be both unnecessary and unprofitable for our present purpose. We will devote our attention, in the subsequent consideration of methods, only to those public addresses which are to be delivered before a certain audience, on a particular day and subject, with a view to achieving a certain result, and with time for preparation. The main point is, extempore speaking does not consist in speaking without preparation, but rather in such thorough preparation that ideas, previously thought out and arranged, rush to the brain in such well-marshaled array as to overcome bondage to any set form of words.

EXERCISES

Analyze the following speeches, and determine which was probably memorized, which was impromptu, and which extempore.

I. JUSTIFIABLE SELF-DEFENSE

Extract from the plea of Sargent S. Prentiss in defense of Judge Wilkinson

Gentlemen of the jury, this is a case of no ordinary character, and possesses no ordinary interest. Three of the most respectable citizens of the state of Mississippi stand before you indicted for the crime of murder, the highest offense known to the laws of the land. I ask for these defendants no sympathy, nor do they wish it. I ask only for justice — such justice as you would demand if you occupied their situation and they yours.

The ground of their defense is simple. They assert that they did not do the act voluntarily or maliciously ; that they

committed it from stern and imperative necessity, by virtue of the broad and universal law of self-defense; and they deny that they violated thereby the ordinances of God or man.

The principles of self-defense do not require that action should be withheld until it can be of no avail. When the rattlesnake gives warning of his fatal purpose, the wary traveler waits not for the poisonous blow, but plants upon his head his armed heel and crushes out at once his venom and his strength. When the hunter hears the rustling in the jungle and beholds the large green eyes of the spotted tiger glaring upon him, he waits not for the deadly spring, but sends at once through the brain of his crouching enemy the swift and leaden death. If war was declared against our country by an insulting foe, would you wait till your sleeping cities were awakened by the terrible music of the bursting bomb? till your green fields were trampled by the hoofs of the invader, and made red with the blood of your brethren? No! You would send forth fleets and armies; you would unloose upon the broad ocean your keen falcons; and the thunder of your guns would arouse stern echoes along the hostile coast. Yet this would be national defense, and authorized by the same principle of protection which applies no less to individuals than to nations.

But Judge Wilkinson had no right to interfere in defense of his brother! so says the commonwealth's attorney. Go, gentlemen, and ask your mothers and sisters if that be law. I refer you to no musty tomes, but to the living volumes of nature. What! a man not permitted to defend his brother against conspirators, against assassins, who are crushing out the very life of their bruised and powerless victim? Why, he who would govern his conduct by such a principle does not deserve to have a brother or a friend. To fight for self is but the result of an honest instinct which we have with the brutes. To defend those who are dear to us is the highest exercise of the principle of self-defense. It nourishes all the noblest social qualities, and constitutes the very germ of patriotism itself.

Kentucky has no law which precludes a man from defending himself, his brother, or his friend. Better for Judge Wilkinson had he never lived than that he should have failed in his

duty on such an occasion. Had he acted otherwise than he did, he would have been ruined in his own estimation and blasted in the opinions of the world.

II. MY FARM IN JERSEY

*Speech of Joseph Jefferson at a dinner given by the Authors' Club,
New York, February 28, 1893*

I need not say, gentlemen, how I thank you for this generous greeting. I am very glad that your worthy chairman has defined my position. I knew I was a guest, but I did not know I was an author. However, I will begin my remarks here because I think it is appropriate at an Authors' Club to quote from so able and so lovely a man as Charles Lamb. Charles Lamb has said that the world is divided into two classes, those who are born to borrow and those who are born to lend, and if you happen to be of the latter class, why do it cheerfully. Now the world seems to be divided into two other classes, those who are always anxious to make speeches and those who are not. If of the latter one, you are rather uncertain of yourself, as I am now, and if you have to make a speech, why make it cheerfully.

Making a speech cheerfully and making a cheerful speech are two very different matters. You know how dangerous it is for any man to wander away from the legitimate paths of his profession. I fear I have been over-impertinent; I have even been rude enough to exhibit my pictures, impertinent enough to write a book. I have become an author of one book, and the authors have kindly admitted me and invited me to their board. To-morrow night, or after to-morrow night, I presume that the orators will invite me to their board. I am almost ashamed of my presumption, and it would serve me very right if I failed to-morrow night. That will teach me better and I shall extend the field of my operation no further, I assure you.

But it is curious that there is one path in which the actor always wanders — he always likes to be a landowner. Following and emulating the example of my illustrious predecessors, I bought a farm in New Jersey. I went out first to examine

the soil. I told the honest farmer who was about to sell me this place that I thought the soil looked rather thin; there was a good deal of gravel. He told me that the gravel was the finest thing for drainage in the world. I told him I had heard that, but I had always presumed that if the gravel was underneath it would answer the purpose better. He said: "Not at all; this soil is of that character that it will drain both ways," by what he termed, I think, "caterpillary" attraction. I bought the farm and set myself to work to increase the breadth of my shoulders, to help my appetite, and so forth, about work of a farm. I even went so far as to emulate the example set by Mr. Burroughs, and split the wood. I did not succeed at that. Of course, as Mr. Burroughs wisely remarks, the heat comes at both ends; it comes when you split the wood and again when you burn it. But as I only lived at my farm during the summer time, it became quite unnecessary in New Jersey to split wood in July, and my farming operations were not successful.

We bought an immense quantity of chickens and they all turned out to be roosters; but I resolved — I presume as William Nye says about the farm — to carry it on; I would carry on that farm as long as my wife's money lasted. A great mishap was when my Alderney bull got into the greenhouse. There was nothing to stop him but the cactus. He tossed the flowerpots right and left. Talk about the flowers that bloom in the spring, — why, I never saw such a wreck, and I am fully convinced that there is nothing that will stop a thoroughly well-bred bull but a full-bred South American cactus. I went down to look at the ruins and the devastation that this animal had made, and I found him quietly eating black Hamburg grapes. I don't know anything finer than black Hamburg grapes for Alderney bulls. A friend of mine, who was chaffing me about my farming proclivities, said: "I see you have got in some confusion here. It looks to me as though you were trying to raise early bulls under glass."

Well, I will not tire you with these experiences. I can only congratulate Mr. Burroughs upon his success, and I beg that you will sympathize with me upon my failure; and now then

allow me to conclude my crude remarks by thanking you for the very kind manner in which you have listened to my remarks and my experiences. I assure you, they are all of them true. And I thank you, sir, for your kind introduction, which I am afraid I do not deserve. And so, gentlemen, I wish you success and happiness, and long life to your honorable club.

III. THE DECLARATION OF INDEPENDENCE

*Speech of Abraham Lincoln in Independence Hall, Philadelphia,
February 22, 1861*¹

I am filled with deep emotion at finding myself standing in this place, where were collected the wisdom, the patriotism, the devotion to principle from which sprang the institutions under which we live. You have kindly suggested to me that in my hands is the task of restoring peace to our distracted country. I can say in return, sirs, that all the political sentiments I entertain have been drawn, so far as I have been able to draw them, from the sentiments which originated in and were given to the world from this hall. I have never had a feeling, politically, that did not spring from the sentiments embodied in the Declaration of Independence. I have often pondered over the dangers which were incurred by the men who assembled here and framed and adopted that Declaration. I have pondered over the toils that were endured by the officers and soldiers of the army who achieved that independence. I have often inquired of myself what great principle or idea it was that kept this Confederacy so long together. It was not the mere matter of separation of the colonies from the mother land, but that sentiment in the Declaration of Independence which gave liberty, not alone to the people of this country, but hope to all the world, for all future time. It was that which gave promise that in due time the weight would be lifted from the shoulders of all men and that all should have an equal chance. This is the sentiment embodied in the Declaration of Independence. Now, my friends, can this country be saved on that basis? If

¹ Nicolay and Hay, "Abraham Lincoln: a History," III, 299.

it can, I will consider myself one of the happiest men in the world if I can help to save it. If it cannot be saved on that principle, it will be truly awful. But if this country cannot be saved without giving up that principle, I was about to say I would rather be assassinated on this spot than surrender it. Now, in my view of the present aspect of affairs, there is no need of bloodshed and war. There is no necessity for it. I am not in favor of such a course; and I may say in advance that there will be no bloodshed unless it be forced upon the government. The government will not use force, unless force is used against it.

My friends, this is wholly an unprepared speech. I did not expect to be called upon to say a word when I came here. I supposed it was merely to do something toward raising a flag—I may, therefore, have said something indiscreet. But I have said nothing but what I am willing to live by, and, if it be the pleasure of Almighty God, die by.

IV. JUSTICE VS. VINDICTIVENESS

Speech of President Roosevelt at Oyster Bay, N.Y., July 4, 1906

Mr. Chairman and you, my old friends and neighbors, you among whom I was brought up, and with whom I have lived for so many years, it is real and glorious pleasure to have the chance of being with you to-day, to say a few words of greeting to you, and in a sense to give an account of my stewardship. I say "in a sense," friends, because, after all, the stewardship really has to give an account of itself. If a man needs to explain overmuch what he has done, it is pretty sure proof that he ought to have done it a little differently, and so as regards most of what I have done I must let it speak for itself.

But there are two or three things about which I want to talk to you to-day, and if, in the presence of the dominies, I may venture to speak from a text, I shall take as my text the words of Abraham Lincoln which he spoke in a remarkable little address delivered to a band of people who were serenading him at the White House just after his reelection to the Presidency. He said (I quote from memory only): "In any great national

trial hereafter, the men of that day as compared with those of this will be as weak and as strong, as silly and as wise, as bad and as good. Let us, therefore, study the incidents of this as philosophy from which to learn wisdom, and not as wrong to be avenged." And he added later in the speech a touching and characteristic expression of his, saying, "So long as I have been here I have not willingly planted a thorn in any man's breast."

It is in just that spirit that we, as a nation, if we possess the power of learning aright the lessons to be taught us by Lincoln's life, will approach problems of to-day. We have not got the same problems nor as great problems as those with which the men of Lincoln's generation were brought face to face, and yet our problems are real and great, and upon the way in which we solve them will depend whether or not our children have cause to feel pride or shame as American citizens. If Lincoln and the men of his generation, the men who followed Grant in the field, who upheld the statesmanship of Lincoln himself in the council chamber—if these men had not done their full duty, not a man here would carry his head high as an American citizen.

We have heard a great deal during the past year or two of the frightful iniquities in our politics and our business life, the frightful wrongdoing in our social life. Now there is plenty of iniquity, in business, in politics, in our social life. There is every warrant for our acknowledging these great evils.

But there is no warrant for growing hysterical about them. It is a poor trick to spend nine tenths of the time in saying that there never was such iniquity as is shown in this nation; and the remaining tenth in saying that we are the most remarkable nation that ever existed. We want to be more careful in blaming ourselves and more careful in praising ourselves. Overemphasis in praise, as well as overemphasis in blame, is apt to overreach itself: just as the man who promises too much—especially on the stump—is apt to strike the balance by performing too little. It is true that there is much evil; but in speaking about it do not let us lose our heads; and, above all, let us avoid the wild vindictiveness preached by certain demagogues—the vindictiveness as far as the poles asunder from the wise charity of Abraham Lincoln.

The poorest of all emotions for any American citizen to feel is the emotion of hatred toward his fellows. Let him feel a just and righteous indignation where that just and righteous indignation is called for; let him not hesitate to inflict punishment where the punishment is needed in the interest of the public, but let him beware of demanding mere vengeance, and above all of inviting the masses of the people to such demand. Such a demand is alike unchristian and un-American, and the man who makes it is false to the highest duties, principles, and privileges of American citizenship.

There is wrong and enough to fight. Fight it, cut it out, and, having cut it out, go your ways without either hatred or exultation over those, at whose expense it has been necessary that it should be cut out. There are plenty of wrongs done by men of great means, and there are plenty of wrongs done by men of small means. Another sentence of Abraham Lincoln's which it is well to remember is, "There is a deal of human nature in mankind." If a man possesses a twisted morality, he will show that twisted morality wherever he happens to be. If he is not a man of really twisted morals, but an ordinary happy-go-lucky individual who does not think very deeply, he will often do what ought not to be done, if nobody brings home his duty to him, and if the chances are such as to render easy wrongdoing.

This year in Congress our chief task has been to carry the government forward along the course which I think it might follow consistently for a number of years to come — that is, in the direction of seeking on behalf of the people as a whole, through the national government, which represents the people as a whole, to exercise a measure of supervision, control, and restraint over the individuals, and especially over the corporations, of great wealth, in so far as the business use of that wealth brings it within the reach of the federal government. We have accomplished a fair amount, and the reason that we have done so has been, in the first place, because we have not tried to do too much, and, in the next place, because we have approached the task absolutely free from any spirit of rancor or hatred.

When it becomes necessary to curb a great corporation, curb it. I will do my best to help you, but I will do it in no spirit of anger or hatred to the men who own or control that corporation, and if any seek in their turn to do wrong to the men of means, to do wrong to the men who own these corporations, I will turn around and fight for them in defense of their rights just as hard as I fight against them when I think they are doing wrong.

Distrust as a demagogue the man who talks only of the wrong done by the men of wealth. Distrust as a demagogue the man who measures iniquity by the purse. Measure iniquity by the heart, whether a man's purse be full or empty, partly full or partly empty. If the man is a decent man, whether well off or not, stand by him; if he is not a decent man, stand against him, whether he be rich or poor. Stand against him in no spirit of vengeance, but only with the resolute purpose to make him act as decent citizens must act if this republic is to be and to become what it should.

V. THE WHITE MAN'S BURDEN

Extract from an address by William J. Bryan before the American Society, London, July 4, 1906

Our English friends, under whose flag we meet to-night, recalling that this is the anniversary of our nation's birth, would doubtless pardon us if our rejoicing contained something of self-congratulation, for it is at such times as this that we are wont to review those national achievements which have given to the United States its prominence among the nations.

But I hope I shall not be thought lacking in patriotic spirit if, instead of drawing a picture of the past, bright with heroic deeds and unparalleled in progress, I summon you rather to a serious consideration of the responsibility resting upon those nations which aspire to premiership. This line of thought is suggested by a sense of propriety as well as by recent experiences — by a sense of propriety because such a subject will interest the Briton as well as the American, and by recent experiences because they have impressed me not less with our

national duty than with the superiority of Western over Eastern civilization.

Asking your attention to such a theme, it is not unfitting to adopt a phrase coined by a poet to whom America as well as England can lay some claim, and take for my text "The White Man's Burden."

Take up the White Man's burden —
In patience to abide,
To veil the threat of terror
And check the show of pride.
By open speech and simple,
An hundred times made plain,
To seek another's profit,
And work another's gain.

Thus sings Kipling, and, with the exception of the third line (of the meaning of which I am not quite sure), the stanza embodies the thought which is uppermost in my mind to-night. No one can travel among the dark-skinned races of the Orient without feeling that the white man occupies an especially favored position among the children of men, and the recognition of this fact is accompanied by the conviction that there is a duty inseparably connected with the advantages enjoyed. There is a white man's burden — a burden which the white man should not shirk even if he could, a burden which he could not shirk even if he would. That no one "liveth unto himself or dieth unto himself" has a national as well as an individual application. Our destinies are so interwoven that each exerts an influence directly or indirectly upon all others.

Among the blessings which the Christian nations are at this time able — and in duty bound — to carry to the rest of the world, I may mention five: education, knowledge of the science of government, arbitration as a substitute for war, appreciation of the dignity of labor, and a high conception of life.

In India, in the Philippines, in Egypt, and even in Turkey statistics show a gradual extension of education, and I trust I will be pardoned if I say that neither the armies nor the navies,

nor yet the commerce of our nations, have given us so just a claim to the gratitude of the people of Asia as have our school-teachers, sent, many of them, by private rather than by public funds.

The Christian nations must lead the movement for the promotion of peace not only because they are enlisted under the banner of the Prince of Peace, but also because they have attained such a degree of intelligence that they can no longer take pride in a purely physical victory.

Our country has reason to congratulate itself upon the success of President Roosevelt in hastening peace between Russia and Japan. Through him our nation won a moral victory more glorious than a victory in war. King Edward has also shown himself a promoter of arbitration, and a large number of members of Parliament are enlisted in the same work. It means much that the two great English-speaking nations are thus arrayed on the side of peace.

Society has passed through a period of aggrandizement, the nations taking what they had the strength to take and holding what they had the power to hold. But we are already entering a second era — an era in which the nations discuss not merely what they can do, but what they should do, considering justice to be more important than physical prowess. In tribunals like that of The Hague the chosen representatives of the nations weigh questions of right and wrong, and give a small nation an equal hearing with great and a decree according to conscience. This marks an immeasurable advance.

But is another step yet to be taken? Justice after all is cold and pulseless, a negative virtue. The world needs something warmer, more generous. Harmlessness is better than harmfulness, but positive helpfulness is vastly superior to harmlessness, and we still have before us a larger, higher destiny of service.

Even now there are signs of the approach of this third era, not so much in the actions of governments as in the growing tendency of men and women in many lands to contribute their means, in some cases their lives, to the intellectual, moral awakening of those who sit in darkness. Nowhere are these signs more abundant than in our own beloved land. Before

the sun sets on one of these new centers of civilization it arises upon another.

While in America and in Europe there is much to be corrected and abundant room for improvement, there has never been so much altruism in the world as there is to-day — never so many who acknowledge the indissoluble tie that binds each to every other member of the race. I have felt more pride in my own countrymen than ever before as I have visited the circuit of schools, hospitals, and churches which American money has built around the world. The example of the Christian nations, though but feebly reflecting the light of the Master, is gradually reforming society.

On the walls of the temple at Karnak an ancient artist carved a picture of an Egyptian king. He is represented as holding a group of captives by the hair — one hand raising a club as if to strike them. No king would be willing to confess himself so cruel to-day. In some of the capitals of Europe there are monuments built from, or ornamented with, cannon taken in war. That form of boasting is still tolerated, but let us hope that it will in time give way to some emblem of victory which will imply helpfulness rather than slaughter.

CHAPTER II

THE DIFFERENT WAYS OF PREPARING AND DELIVERING AN ADDRESS

When a man is called upon to speak in public, — whether he fortunately has something to say or unfortunately has to say something, — there are five ways of making a speech for him to select from.

1. He may write out his speech in full and read it from the manuscript.

2. He may write it in full and commit it to memory.

3. He may write out the introductory and closing sentences, and such other salient passages as he wishes to make sure of, while extemporizing the rest.

4. He may think out the main points of his speech, noting these either in his mind or on paper, and wholly extemporize the language for the expression of his thoughts.

5. He may speak without any previous preparation, either of thought or language.

Let us note some of the advantages and disadvantages of these various methods.

1. *Reading from manuscript.* This method may sometimes be best for a given occasion or individual. For an address of some length upon a formal occasion, especially if the speaker has not acquired by practice the power of extemporaneous expression, a lecture or sermon, for example, may best be given by reading boldly from a

manuscript. For an inexperienced or timid speaker this method is probably the most advisable, as it is the easiest. It is certainly better than a rambling and halting extemporaneous address. Again, in those cases where exactness is specially sought, and misreporting is to be guarded against, a written address is desirable. And, too, if the speaker, in composing his address, has kept the audience in mind, conceiving the discourse as a speech to be heard and not as an essay to be read, and if he makes himself familiar with its contents, so that in reading it he is not too closely confined to the manuscript, some of the disadvantages of this method may be lessened. But reading is not speaking, and reading from manuscript, even if ever so well done, detracts more or less from the interest of the speech, and impairs the sympathetic relation between the speaker and his audience. Surely no one who expects to speak much — or well — in public will rely on this method alone.

2. *Speaking memoriter*. For attaining combined finish and fluency this is the safest method of all, and may well be employed by the speaker in his earlier efforts, and by the student in the earlier stages of his training. A slavish reliance, however, upon a set form of words for the expression of thought presents many obvious disadvantages. In the first place, it is an enormous tax upon the memory; especially so, if the memory has not been early trained in this method. Again, it requires much skill and practice to attain the power to lend ease and lightness to what is really cut and dried. Without such power, the sympathetic relation, again, between the audience and the speaker, is destroyed; for the result is either wholly disastrous, or at best only a partial

success, when the audience suspects that the speaker is relying on his memory and that his impassioned appeals have been prepared at leisure. But an accomplished craftsman, who can write as he would like to speak, and who can deliver the memorized words as though they were the spontaneous generation of the moment, can often attain by this method a fluency and polish which he could not attain in a purely extemporized speech.

This method has been adopted by many noted speakers, — by many more, indeed, than we sometimes suspect. However, the practice was doubtless more general in former times than at present. Plutarch relates that, when the friends of Catiline were on trial, "Cæsar, then rising up to speak, made an oration (penned and premeditated before) in favor of lenity." Webster wrote and committed to memory his orations at Plymouth and Bunker Hill, and the eulogy on Adams and Jefferson. Everett wrote his orations and, as he said, impressed them simultaneously on the paper and on his memory. Colonel Thomas Wentworth Higginson, in his "Hints on Writing and Speech Making," records that after hearing the Phi Beta Kappa oration of Wendell Phillips, "in which he had so carried away a conservative and critical audience that they found themselves applauding tyrannicide before they knew it, I said to him, 'This could not have been written out beforehand,' and he said, 'It is in type in the *Advertiser* office!'" And Henry W. Grady's famous Boston speech was carefully written out and memorized in advance.

Successful speakers of to-day, however, rarely depend solely on the memoriter method, — neither did Webster, or Phillips, or Grady, — and they usually grow away

from it. Besides the disadvantages referred to, the method has obvious limitations, for time will not always permit such preparation, and further, circumstances are bound to arise when the memorized address must be cast aside. The student of speaking, therefore, should not be content to confine his efforts to training in this method.

3. *Writing in part and extemporizing in part.* This is really a compromise between the second method and the fourth, and may oftentimes be the best for a speaker who cannot trust himself wholly to extemporizing. Its advantages are twofold. First, it is a guard against undue discursiveness in a speech as a whole, enabling the speaker to make sure that he will say exactly what he wants to say, no more and no less. Secondly, it promotes exactness and vividness in the expression of the more important parts of a speech. In those cases where nicety and precision in the selection of words are required, as in an argumentative speech, or when grand, vivid, or picturesque words need to be used, as in many kinds of address, it is often well to choose beforehand the very words of the important passages, especially of the closing sentences.

On the other hand, the disadvantages of this method are also twofold. First, it places an added burden on the memory, when the speaker needs the free play of all his mental faculties, if he is to hold the attention of the audience. Secondly, it requires great skill for the speaker to pass from the extemporized to the memorized portions of his speech gracefully and forcefully. Transitions of style are usually obvious. It is difficult to keep the tone of passages spoken extempore on the same key as those delivered memoriter, and unless this be done

the attention of the audience is called to the point of junction. Hence the incongruous effect produced by a speaker who delivers the first part of his speech, say, in a colloquial diction and offhand manner, and then soars suddenly to a peroration stiff with lofty rhetoric.

This method, however, has been successfully employed by speakers of the first rank. Quintilian testifies that it was the general practice among pleaders "to write only the most essential parts, and especially the commencements, of their speeches; to fix the other portions in their memory by meditation; and to meet any unforeseen attacks with extemporaneous replies. Cicero adopted this method, as is evident from his own memoranda." John Bright used to write out certain parts of his more important speeches, and so, but less frequently, did Mr. Gladstone. This was also occasionally the practice of that many-sided man, Henry Ward Beecher.

Akin to the method now under consideration is the practice of some speakers who first write an address, wholly or in part, then cast the manuscript aside, and depend upon delivering a speech substantially in the form in which it was written. The success of this method depends, again, upon the individual. By practice the memory in this regard is susceptible of a high degree of cultivation. Many preachers habitually adopt this method with great success. The writing in advance promotes orderly arrangement of ideas and arguments, and secures condensation, accuracy of expression, choice of language, and finish of style. And the act of writing tends to wear a groove in the brain, from which one does not readily depart when he comes to speak. But while this plan is a step in advance of memorizing by rote, yet

it lacks the freedom and spontaneity of extemporization. The danger in this method, as Quintilian remarks, is that "our thoughts fix us to the studied portions of our speech, and do not allow us to try the fortune of the moment. Thus the mind hangs in suspense and perplexity between the two, having lost sight of what was written, and yet not being able to imagine anything new."

After all, the mixed memoriter and extempore method is, as was said at the outset, a compromise. It may well be employed at times, no doubt, by one who cannot fully trust himself, but he who continues to practice it can never know the courage and perfect freedom of the speaker who burns all the bridges behind him. "The highest gift of extemporization is usually like a spirited steed, which cannot be driven double, or like a jealous maiden, who will not brook divided attentions."

4. *Extempore speaking.* Since the advantages of this method is the subject of the next chapter, attention is here called only to its possible disadvantages. Dr. Lyman Abbott, in an open letter in *The Outlook*, answering a correspondent who asked for counsel on speech-making, says :

"The purely extemporaneous method seems to me the best and the worst. It is like Longfellow's little girl, — 'When it is good, it is very, very good; and when it is bad, it is horrid.' The extemporaneous speech is apt to be ill-prepared, ill-digested, imperfectly thought out, repetitious, and sometimes to make up in 'sound and fury, signifying nothing,' what it lacks in real and tempered feeling. . . . The best manuscript address is more admired; the best extemporaneous address is most effective."

But the "ill-prepared" speech should be avoided. Ample preparation is a duty the speaker owes both to himself and to his audience; and ample preparation for extempore speaking, as we shall see, requires quite as much time and labor as any of the other preceding methods.

5. *Impromptu speaking.* This method might at the outset be dismissed by saying that there is no purely impromptu speaking which is worthy of the attention of any audience. But the phrases, "speaking on the spur of the moment," or "from the inspiration of the occasion," are often so alluring to the student that some further discussion of this method — or lack of method — may be helpful.

As above remarked, every speaker owes it to himself and to his audience to make the best possible preparation for an address. No speaker has the moral right to inflict unorganized and diluted thought upon any audience. Of course there are frequent occasions, such as the exigencies of debate at the bar or in deliberative bodies, when premeditation is impossible, but under such circumstances the subject, be it a case in court or a pending bill or motion, is one which the speaker has ordinarily mastered by previous study and thought, and he has simply to decide quickly upon his line of argument. Such a speech is really extempore rather than impromptu. Again, upon more formal occasions a man may sometimes be called upon to speak without notice; but if he says anything worth listening to, he must ordinarily be a man accustomed to much speaking, and his address must be on a subject mastered by previous meditation, he having only to determine quickly

upon the method of treatment. But deliver us from the driveling delivery of the merely fluent speaker! He is the speaker from whom the hearer's mind shrinks when the body cannot well escape. He has what Bismarck used to call "the fatal gift of eloquence"; what Bautain¹ calls "that fatal facility, a thousand times worse than hesitation or than silence, which drowns thought in a flood of words or in a torrent of copiousness, sweeping away good earth and leaving behind sand and stones alone. Heaven keep us from those interminable talkers, such as are often to be found in southern countries, who deluge you, relatively to anything and to nothing, with a shower of dissertation and downpouring of their eloquence! During nine tenths of the time there is not one rational thought in the whole of this twaddle, carrying along in its course every kind of rubbish and platitude."

No speaker, then, unless compelled by circumstances, should depend upon the impromptu method. Speaking from "the inspiration of the moment" may sound well in theory, but suppose the moment fails to inspire? To provide against this contingency one should fortify himself by a thorough preparation in advance. Such preparation should not—and need not—prevent a quick and fortunate use of unforeseen incidents, of the remarks of others, and of ideas that spring unbidden to the lips,—ideas that will come betimes, when a speaker becomes really inspired by the occasion. Moreover, the more there has been of mental preparation for the occasion, the more any occasion will yield in the way of inspiration and suggestion; and, excepting the veteran speaker

¹ "Art of Extempore Speaking," 68.

or an extraordinary occasion, a speech that has not been thought out in advance by the speaker is not likely to be thought of afterwards by the hearer. And even with veteran speakers, the impromptu method is much rarer than we sometimes think. "The best improvisations are improvised beforehand. The best impromptu speeches are committed to memory." In confirmation of this, Honorable John D. Long, in an article in *The Writer*, says :

"Few men make speeches without carefully preparing them beforehand. It is rather amusing that so many speakers try to produce the impression that they speak without having made ready. Sometimes it is by beginning with the conventional statement that the call upon them is unexpected, or that they have been absorbed with other demands upon their time. Sometimes in the opening or close, which has been so carefully fixed in the memory that the speaker is secure of it, he injects a word or reference caught from the pending occasion, thus giving the impression that the whole thing is a present inspiration. Then, too, not to put too fine a point on the matter, there are some who, on this subject, do, with the most unconscionable abandonment, verify the Scripture that all men are liars. I remember a most distinguished man telling me that a long speech of his at a public meeting was extemporaneous, when I read it the evening before set up in cold type for the forthcoming morning paper. Some of the best stump speakers very wisely repeat the same speech as they go from place to place, as you will learn when you go with them. Some of these frankly acknowledge this method ; others will so emphatically assure you that they never speak twice alike that you are bound to credit them with an honest delusion."

Peter Harvey, in his "Reminiscences of Daniel Webster," says that Webster said to him that no man who was not inspired could make a good speech without preparation; that if there were any of that sort of people he had never met them. He added that his reply to Hayne, the most famous of his speeches, was based upon full notes that he had made for another speech upon the same general subject. "If he had tried to make a speech to fit my notes, he could not have hit it better. No man is inspired by the occasion; I never was." Again he said, "The materials for that speech had been lying in my mind for eighteen months, though I had never committed my thoughts to paper, or arranged them in my memory." When questioned by a young clergyman about speaking "on the spur of the moment," Webster opened his large eyes with apparent surprise, and replied, "Young man, there is no such thing as extemporaneous acquisition."

We may therefore conclude that the impromptu method is never to be relied upon unless necessity compels; that it is rarely employed by experienced and successful speakers, and that the successful few, who really speak ably "on the wing of occasion," have learned to do so through the discipline of prepared address.

From the foregoing discussion of the various methods of speech making it is apparent that (disregarding the last mentioned) there are advantages and disadvantages in all; that the method to be adopted for a particular address must depend, first, upon the occasion, and secondly, upon the temperament and experience of the individual speaker. There can be no doubt, however, that

the extempore plan, when well carried out, not only represents the highest form of public speaking, but it is the best in general effectiveness. It is therefore the goal which the *student* of speaking, who is passing through the period of training, should aim to reach.

EXERCISES

1. Let each student present a topic on which he would undertake to prepare a short address, employing either the memoriter, the mixed memoriter and extempore, or the purely extempore method (for the purpose of this exercise, the other methods being disregarded), the addresses to be delivered to the class at the next meeting, and the members to determine the method probably employed in each case.

2. Let the class analyze the speeches that follow, and determine which one of the five methods treated of in this chapter was probably employed.

I. LIBERTY UNDER THE LAW

Speech of George William Curtis at the annual banquet of the New England Society of the City of New York, December 22, 1876. The conclusion of this speech contains one of the earliest suggestions of the eventual solution of the Tilden-Hayes presidential-election controversy. In the opinion of Edward Everett Hale, Curtis at this time "spoke the word which was most needed to save the nation from terrible calamity."

Mr. President and Gentlemen of the New England Society: It was Izaak Walton in his "Angler" who said that Dr. Botelier was accustomed to remark "that doubtless God might have made a better berry than the strawberry, but doubtless He never did." And I suppose I speak the secret feeling of this festive company when I say that doubtless there might have been a better place to be born in than New England, but doubtless no such place exists. And if any skeptic should reply that our very presence here would seem to indicate that doubtless,

also, New England is as good a place to leave as to stay in, I should reply to him that, on the contrary, our presence is but an added glory of our mother. It is an illustration of that devout, missionary spirit, of the willingness in which she has trained us to share with others the blessings that we have received, and to circle the continent, to girdle the globe, with the strength of New England character and the purity of New England principles. Even the Knickerbockers, Mr. President — in whose stately and splendid city we are at this moment assembled, and assembled of right because it is our home — even they would doubtless concede that much of the state and splendor of this city is due to the enterprise, the industry, and the genius of those whom their first historian describes as “*losel Yankees.*” Sir, they grace our feast with their presence ; they will enliven it, I am sure, with their eloquence and wit. Our tables are rich with the flowers grown in their soil ; but there is one flower that we do not see, one flower whose perfume fills a continent, which has blossomed for more than two centuries and a half with ever-increasing and deepening beauty — a flower which blooms at this moment, on this wintry night, in never-fading freshness in a million of true hearts, from the snow-clad Katahdin to the warm Golden Gate of the South Sea, and over its waters to the isles of the East and the land of Prester John — the flower of flowers, the Pilgrim’s “*Mayflower.*”

Well, sir, holding that flower in my hand at this moment, I say that the day we celebrate commemorates the introduction upon this continent of the master principle of its civilization. I do not forget that we are a nation of many nationalities. I do not forget that there are gentlemen at this board who wear the flower of other nations close upon their hearts. I remember the forget-me-nots of Germany, and I know that the race which keeps “*watch upon the Rhine*” keeps watch also upon the Mississippi and the Lakes. I recall — how could I forget? — the delicate shamrock ; for there “*came to this beach a poor exile of Erin,*” and on this beach, with his native modesty, “*he still sings his bold anthem of Erin go Bragh.*” I remember sir, the lily — too often the tiger-lily — of France and the thistle of Scotland ; I recall the daisy and the rose of England ;

and, sir, in Switzerland, high upon the Alps, on the very edge of the glacier, the highest flower that grows in Europe is the rare *edelweis*. It is in Europe ; we are in America. And here in America, higher than shamrock or thistle, higher than rose, lily, or daisy, higher than the highest, blooms the perennial mayflower. For, sir and gentlemen, it is the English-speaking race that has molded the destiny of this continent ; and the Puritan influence is the strongest influence that has acted upon it.

I am surely not here to assert that the men who have represented that influence have always been men whose spirit was blended of sweetness and light. I confess truly their hardness, their prejudice, their narrowness. All this I know : Charles Stuart could bow more blandly, could dance more gracefully than John Milton ; and the cavalier king could look out from the canvas of Vandyke with a more romantic beauty of flowing lovelocks than hung upon the brows of Edward Winslow, the only Pilgrim father whose portrait comes down to us. But, sir, we estimate the cause beyond the man. Not even is the gracious spirit of Christianity itself measured by its confessors. If we would see the actual force, the creative power of the Pilgrim principle, we are not to look at the company who came over in the cabin of the *Mayflower* ; we are to look upon the forty millions who fill this continent from sea to sea. The *Mayflower*, sir, brought seed and not a harvest. In a century and a half the religious restrictions of the Puritans had grown into absolute religious liberty, and in two centuries it had burst beyond the limits of New England, and John Carver, of the *Mayflower*, had ripened into Abraham Lincoln of the Illinois prairie.

Why, gentlemen, if you would see the most conclusive proof of the power of this principle, you have but to observe that the local distinctive title of New Englanders has now become that of every man in the country. Every man who hears me, from whatever state in the Union, is, to Europe, a Yankee, and to-day the United States are but the "Universal Yankee Nation." Do you ask me, then, what is this Puritan principle? Do you ask me whether it is as good for to-day as for yesterday ; whether it is good for every national emergency ; whether it is good for the situation of this hour? I think we need neither doubt nor

fear. The Puritan principle in its essence is simply individual freedom. From that springs religious liberty and political equality. The free state, the free church, the free school — these are the triple armor of American nationality, of American security. But the Pilgrims, while they have stood above all men for their idea of liberty, have always asserted liberty under law and have never separated it from law. John Robinson, in the letter that he wrote the Pilgrims when they sailed, said these words, that well, sir, might be written in gold around the cornice of that future banqueting hall to which you have alluded: "You know that the image of the Lord's dignity and authority which the magistracy beareth is honorable in how mean person soever." This is the Puritan principle. Those men stood for liberty under the law. They had tossed long upon a wintry sea; their minds were full of images derived from their voyage; they knew that the will of the people alone is but a gale smiting a rudderless and sailless ship, and hurling it a mass of ruins upon the rocks. But the will of the people, subject to law, is the same gale filling the trim canvas of a ship that minds the helm, bearing it over yawning and awful abysses of ocean safely to port.

Now, gentlemen, in this country the Puritan principle in its development has advanced to this point, that it provides us a lawful remedy for every emergency that may arise. I stand here as a son of New England. In every fiber of my being am I a child of the Pilgrims. The most knightly of all the gentlemen at Elizabeth's court said to the young poet, when he would write an immortal song, "Look into your own heart and write." And I, sir and brothers, if, looking into my own heart at this moment, I might dare to think that what I find written there is written also upon the heart of my mother, clad in her snows at home, her voice in this hour would be a message spoken from the land of the Pilgrims to the capital of this nation — a message like that which Patrick Henry sent from Virginia to Massachusetts when he heard of Concord and Lexington: "I am not a Virginian, I am an American." And so, gentlemen, at this hour, we are not Republicans, we are not Democrats, we are Americans.

The voice of New England, I believe, going to the capital, would be this, that neither is the Republican Senate to insist upon its exclusive partisan way, nor is the Democratic House to insist upon its exclusive partisan way, but Senate and House, representing the American people and the American people only, in the light of the Constitution and by the authority of the law, are to provide a way over which a President, be he Republican or be he Democrat, shall pass unchallenged to his chair. Think not, Mr. President, that I am forgetting the occasion or its amenities. I am remembering the Puritans; I am remembering Plymouth Rock, and the virtues that made it illustrious. But we, gentlemen, are to imitate those virtues, as our toast says, only by being greater than the men who stood upon that rock. As this gay and luxurious banquet to their scant and severe fare, so must our virtues, to be worthy of them, be greater and richer than theirs. And as we are three centuries older, so should we be three centuries wiser than they.

Sons of the Pilgrims, you are not to level forests, you are not to war with savage men and savage beasts, you are not to tame a continent, nor even found a state. Our task is nobler, is diviner. Our task, sir, is to reconcile a nation. It is to curb the fury of party spirit. It is to introduce a loftier and manlier tone everywhere into our political life. It is to educate every boy and every girl, and then leave them perfectly free to go from any schoolhouse to any church. Above all, sir, it is to protect absolutely the equal rights of the poorest and the richest, of the most ignorant and the most intelligent citizen, and it is to stand forth, brethren, as a triple wall of brass, around our native land, against the mad blows of violence or the fatal dry rot of fraud. And at this moment, sir, the grave and august shades of the forefathers whom we invoke bend over us in benediction as they call us to this sublime task. This, brothers and friends, this is to imitate the virtues of our forefathers; this is to make our day as glorious as theirs.

II. THE OFFICE OF THE LAW

Speech of Francis M. Finch on assuming the presidency of the New York State Bar Association, at their annual dinner, Albany, N.Y., January 17, 1900

Gentlemen : I regard it as a very great honor to be called upon to preside over the work of this Association for the coming year. I do not know of any other temptation that would have drawn me away from the quiet of my ordinary life into an arena so public and so open to critical observation. It is entirely natural that one who has crossed the line of three-score and ten should covet a life of rest, or at least some restful work which makes no heavy demand upon brain and nerves, but I have received from the Bar of the state of New York so much kindness and courtesy, so much of that encouragement and generous approval which makes the hardest work a pleasure and happiness, that it seemed to me almost ungrateful and ungracious to refuse the duty which was sought to be imposed upon me, and so I have surrendered, with such grace as I may, and will endeavor, to the best of my ability, to push forward the work of this Association.

I wished to confine what I had to say to-night simply to these words of acknowledgment, but the thought comes to me, and I think I must give it expression, that there never was a year in the history of this nation when the work of the intelligent, of the able, and of the scholarly lawyer was more imperatively demanded in the interest of the nation and of the race, than this year which now opens before us. I have long been of the conviction that the law never leads civilization, but always follows in its wake ; that its purpose and its object is to regulate and control the relations of men with each other, and their relations to the state ; but those relations must first come, must first be established before there is anything for the law to regulate. Progress goes on ; new inventions are made ; new relations between men occur, and it is the office and the purpose of the law to march behind them, to regulate and order and systematize them, and produce, if need be, justice out of injustice ; and to-day, beyond the questions of taxation, which

are almost an insoluble problem, we have already the beginnings in the metropolis of the state of an underground railway, likely to open and introduce questions as difficult and as remarkable as those which attended the elevated railways. We have a mass of colossal trusts, as they are called, — combinations of capital, in an extraordinary degree, with which some of you have already been wrestling, and others of you will be called upon to confront or defend. Beyond that the student of international law is about to be obliged to look away from home and reconsider his foundations, to reflect anew upon the conclusions to which he has come in the application of the questions of what is contraband and what is not in the light of an extending commerce. And, beyond that still, the nation itself stands to-day at the parting of the ways; stands to-day upon the verge of a new and most unexpected and remarkable destiny, and, I repeat, that there never was, I think, there never will be, gentlemen, another year in which the labor and the study and the thought of the scholarly and intelligent and learned lawyer could be more needed or more in demand.

III. THE MISSION OF CULTURE

Speech of Edward Everett Hale at the annual banquet of the New England Society in the City of New York, December 22, 1876

Mr. President and Gentlemen: You seem to have a very frank way of talking about each other among yourselves here. I observe that I am the first stranger who has crossed the river which, I recollect Edward Winslow says, divides the continent of New England from the continent of America, and, as a stranger, it is my pleasure and duty at once to express the thanks and congratulations of the invited guest here for the distinguished care which has been taken on this occasion outdoors to make us feel entirely at home. As I came down in the snowstorm, I could not help feeling that Elder Brewster, and William Bradford, and Carver, and Winslow could not have done better than this in Plymouth; and indeed, as I ate my pork and beans just now, I felt that the gospel of New England is extending beyond the Connecticut to other nations,

and that what is good to eat and drink in Boston is good to eat and drink even here on this benighted point at Delmonico's.

When you talk to us about "culture," that is rather a dangerous word. I am always a little afraid of the word "culture." I recollect the very brightest squib that I read in the late election campaign—and, as the President says, gentlemen, I am going to respect the proprieties of the occasion. It was sent to one of the journals from the Western Reserve; and the writer was descanting on the Chinook vocabulary, in which a Chinook calls an Englishman a Chinchog to this day, in memory of King George. And this writer says that when they have a young chief whose war paint is very perfect, whose blanket is thoroughly embroidered, whose leggings are tied with exactly the right colors, and who has the right kind of star upon his forehead and cheeks, but who never took a scalp, never fired an arrow, and never smelled powder, but was always found at home in the lodges whenever there was anything that scented of war—he says the Chinooks call that man by the name of "Boston Cultus." Well, now, gentlemen, what are you laughing at? Some of you had Boston fathers, and more of you had Boston mothers. Why do you laugh? Ah! You have seen these people, as I have seen them, as everybody has seen them—people who sat in Parker's and discussed every movement of the campaign in the late war, and told us that it was all wrong, that we were going to the bad, but who never shouldered a musket. They are people who tell us that the emigration, that the Pope of Rome, or the German element, or the Irish element, is going to play the dogs with our social system, and yet they never met an emigrant on the wharf or had a word of comfort to say to a foreigner. We have those people in Boston. You may not have them in New York, and I am very glad if you have not; but if you are so fortunate, it is the only place on God's earth where I have not found such people. But there is another kind of culture which began even before there was any Boston—for there was such a day as that. There were ten years in the history of this world, ten long years, too, before Boston existed, and those are the years between Plymouth Rock and the day when some unfortunate

men, not able to get to Plymouth Rock, stopped and founded that city. This earlier culture is a culture not of the school-house, or of the tract, but a culture as well of the church, of history, of the town meeting, as John Adams says; that nobler culture to which my friend on the right has alluded when he says that it is born of the spirit of God — the culture which has made New England, which is born of God, and which it is our mission to carry over the world. . . .

They tell me there are more men of New England descent in San Francisco than in Boston to-day. All those carried with them their mother's lessons, and they mean their mother's lessons shall bear fruit away out in Oregon, in California, in South Carolina, in Louisiana. They have those mother's lessons to teach them to do something of what we are trying to do at home in this matter. We have been so fortunate that we are able to consecrate the old South Meetinghouse in Boston to the cause of fostering the Pilgrim principle, that it may be from this time forward a monument, not of one branch of the Christian religion, but of that universal religion, that universal patriotism, which has made America, and which shall maintain America.

Let me say, in one word, what purposes it is proposed this great monument shall serve, for I think they are entirely in line with what we are to consider to-night. We propose to establish here what I might fairly call a university for the study of the true history of this country. And we propose, in the first place, to make that monument of the past a great Santa Croce, containing the statues and portraits of the men who have made this country what it is. Then we propose to establish an institute for the people of America from Maine to San Francisco, — the people of every nationality and every name. . . . For we believe that the great necessity of this hour is that higher education in which this people shall know God's work with man. We mean by the spoken voice and the most popular printed word, circulated everywhere, to instill into this land that old lesson of New England culture. We stand by the side of those of you who believe in compulsory education. We desire, in looking to the future, that the

determination shall be made here by us, as it has been in England, that every child born on American soil shall learn to read and write.

But there is a great deal more to be taught than that. There is a great deal which the common school does not teach and cannot teach, when it teaches men to read. We not only want to teach them to read, but we want to teach them what is worth reading. And we want to instil the principles by which the nation lives. We have got to create in those who came from the other side of the water the same loyalty to the whole of American principles that each man feels to his native country.

What is this Constitution for which we have been fighting? It is a most delicate mutual adjustment of the powers and rights of a nation, among and because of the powers and rights of thirty or forty states. It exists because they exist. That it may stand, you need all their mutual rivalries, you need every sentiment of local pride, you need every symbol and laurel of their old victories and honors. You need just this homestead feeling which to-night we are cherishing.

But that balance is lost, that whole system is thrown out of gear, if the seven million people of foreign parentage here are indifferent to the record of New York as they are to that of Illinois, to that of Illinois as to that of Louisiana, to that of Louisiana as to that of Maine; if they have no local pride; if to them the names of Montgomery, of John Hancock, of Samuel Adams, have no meaning, no association with the past. Unless they also acquire this local feeling, unless they share the pride and reverence of the native American for the state in which he was born, for the history which is his glory, all these delicate balances and combinations are worthless, all your revolving planets fall into your sun! It is the national education in the patriotism of the fathers, an education addressing itself to every man, woman, and child from Katahdin to the Golden Gate — it is this, and only this, which will insure the perpetuity of your republic.

IV. THE FLAG OF THE UNION FOREVER

Speech of Fitzhugh Lee at a dinner given by the Hibernian Society of Philadelphia, September 17, 1887

Mr. Chairman and Gentlemen of the Hibernian Society: I am very glad, indeed, to have the honor of being present in this Society once more, as it was my good fortune to enjoy a most pleasant visit here and an acquaintance with the members of your Society last year. My engagements were such to-day that I could not get here earlier; and just as I was coming in Governor Beaver was making his excuses because, as he said, he had to go to pick up a visitor whom he was to escort to the entertainment to be given this evening at the Academy of Music. I am the visitor whom Governor Beaver is looking for. He could not capture me during the war, but he has captured me now. I am a Virginian and used to ride a pretty fast horse, and he could not get close enough to me.

By the way, you have all heard of "George Washington and his little hatchet." The other day I heard a story that was a little variation upon the original, and I am going to take up your time for a minute by repeating it to you. It was to this effect: Old Mr. Washington and Mrs. Washington, the parents of George, found on one occasion that their supply of soap for the use of the family at Westmoreland had been exhausted, and so they decided to make some family soap. They made the necessary arrangements and gave the requisite instructions to the family servant. After an hour or so the servant returned and reported to them that he could not make that soap. "Why not," he was asked; "have n't you all the materials?" "Yes," he replied; "but there is something wrong." The old folks proceeded to investigate, and they found they had actually got the ashes of the little cherry tree that George had cut down with his hatchet, and there was no lye in it.

Now, I assure you, there is no "lie" in what I say to you this afternoon, and that is, that I thank God for the sun of the Union which, once obscured, is now again in the full stage of its glory; and that its light is shining over Virginia as well as over the rest of this country. We have had our differences. I

do not see, upon reading history, how they could well have been avoided, because they resulted from different constructions of the Constitution, which was the helm of the ship of the Republic. Virginia construed it one way. Pennsylvania construed it in another, and they could not settle their differences; so they went to war, and Pennsylvania, I think, probably got a little the best of it.

The sword, at any rate, settled the controversy. But that is behind us. We have now a great and glorious future in front of us, and it is Virginia's duty to do all that she can to promote the honor and glory of this country. We fought to the best of our ability for four years; and it would be a great mistake to assume that you could bring men from their cabins, from their plows, from their houses, and from their families to make them fight as they fought in that contest unless they were fighting for a belief. Those men believed that they had the right construction of the Constitution, and that a state that voluntarily entered the Union could voluntarily withdraw from it. They did not fight for Confederate money. It was not worth ten cents a yard. They did not fight for Confederate rations — you would have had to curtail the demands of your appetite to make it correspond with the size and quality of those rations. They fought for what they thought was a proper construction of the Constitution. They were defeated. They acknowledged their defeat. They came back to their father's house, and there they are going to stay. But if we are to continue prosperous, if this country, stretching from the Gulf to the Lakes and from ocean to ocean, is to be mindful of its own best interests, in the future we will have to make concessions and compliances, we will have to bear with each other and respect each other's opinions. Then we will find that that harmony will be secured which is as necessary for the welfare of states as it is for the welfare of individuals.

I have become acquainted with Governor Beaver — I met him in Richmond. You could not make me fight him now. If I had known him before the war, perhaps we would not have got at it. If all the governors had known each other, and if all the people had been known to each other, or had been

thrown together in business or social communication, the fact would have been recognized at the outset, as it is to-day, that there are just as good men in Maine as there are in Texas, and just as good men in Texas as there are in Maine. Human nature is everywhere the same; and when intestine strifes occur we will doubtless always be able by a conservative, pacific course to pass smoothly over the rugged, rocky edges, and the old Ship of State will be brought into a safe, commodious, Constitutional harbor with the flag of the Union flying over her, and there it shall remain.

V. THE ROYAL CORN

Speech of Richard Oglesby at the banquet of the Fellowship Club, Chicago, September 9, 1894, on the occasion of the Harvest-Home Festival. The toast assigned each speaker was, "What I know About Farming." In the report by Volney W. Foster, member of the club, it is recorded that "the governor rose slowly, after being called upon by the toastmaster, and was seemingly waiting for an inspiration. He looked deliberately upon the harvest decorations of the room and finally his eyes seemed to rest upon the magnificent stalks of corn that adorned the walls. He then slowly and impressively paid the following impromptu [?] tribute to the corn."

Mr. Chairman and Gentlemen: The corn, the corn, the corn, that in its first beginning and its growth has furnished aptest illustration of the tragic announcement of the chiefest hope of man. If he die, he shall surely live again. Planted in the friendly but somber bosom of the mother earth it dies, Yea, it dies the second death, surrendering up each trace of form and earthly shape until the outward tide is stopped by the reacting vital germ which, breaking all the bonds and cements of its sad decline, comes bounding, laughing into life and light, the fittest of all the symbols that make certain promise of the fate of man. And so it died and then it lived again. And so my people died. By some unknown, uncertain, and unfriendly fate I found myself taking my first journey into life from conditions as lowly as those surrounding that awakening, dying, living, infant germ. It was in those days when I,

a simple boy, had wandered from Indiana to Springfield, that I there met the father of this good man [Joseph Jefferson] whose kind and gentle words to me were as water to a thirsty soul, as the shadow of a rock to weary man. I loved his father then, I love the son now. Two full generations have been taught by his gentleness and smiles, and tears have quickly answered to the command of his artistic mind. Long may he live to make us laugh and cry, and cry and laugh by turns, as he may choose to move us.

But now again my mind turns to the glorious corn. See it ! Look on its ripening, waving field ! See how it wears a crown, prouder than monarch ever wore, sometimes jauntily ; and sometimes after the storm the dignified survivors of the tempest seem to view a field of slaughter and to pity a fallen foe. And see the pendant caskets of the cornfield filled with the wine of life, and see the silken fringes that set a form for fashion and for art. And now the evening comes, and something of a time to rest and listen. The scudding clouds conceal the half and then reveal the whole of the moonlit beauty of the night, and then the gentle winds make heavenly harmonies on a thousand-thousand harps that hang upon the borders and the edges and the middle of the field of ripening corn, until my very heart seems to beat responsive to the rising and the falling of the long melodious refrain. The melancholy clouds sometimes make shadows on the field and hide its aureate wealth, and now they move, and slowly into sight comes the golden glow of promise for an industrious land. Glorious corn, that more than all the sisters of the field wears tropic garments ! Nor on the shore of Nilus or of Ind does nature dress her forms more splendidly. My God, to live again that time when for me half the world was good and the other half unknown ! And now again, the corn, that in its kernel holds the strength that shall (in the body of the man refreshed) subdue the forest and compel response from every stubborn field, or, shining in the eye of beauty, make blossoms of her cheeks and jewels of her lips, and thus make for man the greatest inspiration to well-doing, the hope of companionship of that sacred, warm, and well-embodied soul, a woman !

Aye, the corn, the royal corn, within whose yellow heart there is of health and strength for all the nations! The corn triumphant, that with the aid of man hath made victorious procession across the tufted plain and laid foundation for the social excellence that is and is to be! This glorious plant, transmuted by the alchemy of God, sustains the warrior in battle, the poet in song, and strengthens everywhere the thousand arms that work the purposes of life. Oh that I had the voice of song, or skill to translate into tones the harmonies, the symphonies, and oratorios that roll across my soul, when standing sometimes by day and sometimes by night upon the borders of this verdant sea, I note a world of promise, and then before one half the year is gone I view its full fruition and see its heaped gold await the need of man! Majestic, fruitful, wondrous plant! Thou greatest among the manifestations of the wisdom and love of God, that may be seen in all the fields or upon the hillsides or in the valleys!

VI. INTEMPERANCE AND POVERTY

*Extract from a speech by Theodore L. Cuyler to an audience of workingmen, at Glasgow, Scotland*¹

Your brawny arms make "Glasgow flourish." Yonder sweat drives the looms of Paisley and Dundee. I see in our harbor of New York the splendid steamer you launched on the Clyde. Yet the great mass of you have a hard pull to live, and but very few ever grow rich. And the simple cause of most of this poverty is that the bottle burns a hole in your pockets. You cannot support your own families and a liquor seller besides. Scotland is the birthplace of savings banks. How much did you deposit in them during the year just closed? Your cities and villages are full of banks for losings in which every depositor gains a loss. Nothing is paid out but disease and drunkenness and disgrace and death. The best savings bank for your money is a total abstinence pledge. The best savings bank for your affections is a pure woman's heart. The best savings bank for

¹ "Thoughts for the Occasion — Patriotic and Secular," 575.

your soul is a trust in the Lord Jesus Christ. I wish that every young woman in Scotland would resolve never to offer a glass of strong drink to a friend, and never to marry any young man who is not a teetotaler.

VII. WELCOME HOME !

Extract from a speech by Henry Watterson at the opening exercises of Old Home Week, Lexington, Kentucky, June, 1906

Once a Kentuckian, always a Kentuckian. From the cradle to the grave, the arms of the mother land, stretched forth in mother love — the bosom of the mother land, immortal as the ages, yet mortal in maternal affection, warmed by the rich, red blood of Virginia — the voice of the mother land, reaching the farthest corners of the earth in tones of heavenly music — summon the errant to the rooftree's shade and bid the wanderer home. What wanderer yet was ever loath to come? Whether upon the heights of fortune and fame, or down amid the shadows of the valley of death and despair, the true Kentuckian, seeing the shining eyes and hearing the mother call, sends back the answering refrain :

Where'er I roam, whatever realms I see,
My heart, untraveled, fondly turns to thee. . . .

Home ! There may be words as sweet, words as tender, words more resonant and high, but, within our language round, is there one word so all-embracing as that simple word *home*? Home, "be it never so humble there's no place like home," — the Old Kentucky Home ; the home of your fathers, and of mine ; of innocent childhood, of happy boyhood, of budding manhood ; when all the world seemed bright and fair, and hearts were full and strong ; when life was a fairy tale, and the wind, as it breathed upon the honeysuckle about the door, whispered naught but of love and fame ; and glory strode the sunbeams ; and there was no such music as the low of cattle, the whir of the spinning wheel, the call of the dinner horn, and the creaking of the barnyard gate. Home —

Take the bright shell
From its home on the lea,
And wherever it goes
It will sing of the sea.
So take the fond heart
From its home by the hearth,
'Twill sing of the loved ones
To the ends of the earth.

For it's "Home, Home, Home," sighs the exile on the beach ;
and it's "Home, Home, Home," cries the hunter from the hills
and the hero from the wars —

Home to my ain countree,

always home, whether it be tears or trophies we bring ; whether we come with laurels crowned, or bent with anguish and sorrow and failure, having none other shelter in the wide, wide world beside, the prodigal along with the victor — often in his dreams, yet always in his hope — turns him home !

You, too, friends and brothers — Kentuckians each and every one — you, too, home again ; this your castle, Kentucky's flag, not wholly hid beneath the folds of the nation's above it ; this your cottage, Kentucky-like, the latchstring upon the outer side ; but, whether castle or cottage, an altar and a shrine for faithful hearts and hallowed memories. Be sure from yonder skies they look down upon us this day ; the immortal ones who built this commonwealth and left it consecrate, a rich inheritance and high responsibility to you and me ; who, like the father of Daniel Webster, shrank from no danger, no toil, no sacrifice, to serve their country and raise their children to a condition better than their own. In God's name, and in Kentucky's name, I bid you something more than welcome. I bid you know and feel, and carry yourselves, as if you knew and felt that you are no longer dreaming ; that this is actually God's country, your native soil ; that, standing knee-deep in blue grass, you stand full length in all our homes and all our hearts !

VIII. OMAR KHAYYAM

*Speech of John Hay at a dinner of the Omar Khayyam Club,
London, December 8, 1897*

Gentlemen : I cannot sufficiently thank you for the high and unmerited honor you have done me to-night. I feel keenly that on such an occasion, with such company, my place is below the salt, but as you kindly invited me it was not in human nature for me to refuse. Although in knowledge and comprehension of the two great poets whom you are met to commemorate I am the least among you, there is no one who regards them with greater admiration or reads them with more enjoyment than myself. I can never forget my emotions when I first saw Fitzgerald's translation of the Quatrains. Keats, in his sublime ode on Chapman's Homer, has described the sensation once for all :

Then felt I like some watcher of the skies,
When a new planet swims into his ken.

The exquisite beauty, the faultless form, the singular grace of those amazing stanzas, were not more wonderful than the depth and grace of their profound philosophy, their knowledge of life, their dauntless courage, their serene facing of the ultimate problems of life and death.

Of course the doubt did not spare me, which has assailed many as ignorant as I was of the literature of the East, whether it was the poet or his translator to whom was due this splendid result. Was it, in fact, a reproduction of a new song, or a mystification of a great modern, careless of fame and scornful of his time ? Could it be possible that in the eleventh century, so far away as Korassan, so accomplished a man of letters lived, with such distinction, such breadth, such insight, such calm disillusion, such cheerful and jocund despair ? Was this Weltschmerz, which we thought a malady of our day, endemic in Persia in 1100 ? My doubt lasted only till I came upon a literal translation of the Rubaiyat, and I saw that not the least remarkable quality of Fitzgerald's was its fidelity to the original. In short, Omar was a Fitzgerald before the

latter, or Fitzgerald was a reincarnation of Omar. It is not to the disadvantage of the later poet that he followed so closely in the footsteps of the earlier. A man of extraordinary genius had appeared in the world ; had sung a song of incomparable beauty and power in an environment no longer worthy of him, in a language of narrow range ; for many generations the song was virtually lost ; then by a miracle of creation, a poet, a twin brother in the spirit to the first, was born, who took up the forgotten poem and sung it anew with all its original melody and force, and all the accumulated refinement of ages of art.

It seems to me idle to ask which was the greater master ; each seems greater than his work. The song is like an instrument of precious workmanship and marvelous tone, which is worthless in common hands, but when it falls, at long intervals, into the hands of the supreme master, it yields a melody of transcendent enchantment to all that have ears to hear. If we look at the sphere of influence of the two poets, there is no longer any comparison. Omar sang to a half-barbarous province ; Fitzgerald to the world. Wherever the English speech is spoken or read, the Rubaiyat have taken their place as a classic. There is not a hill post in India, nor a village in India, where there is not a coterie to whom Omar Khayyam is a familiar friend and a bond of union. In America he has an equal following, in many regions and conditions. . . .

Certainly our poet can never be numbered among the great popular writers of all times. He has told no story ; he has never unpacked his heart in public ; he has never thrown his rein on the neck of the winged horse, and let his imagination carry him where it listed. The many cannot but resent that air of lofty intelligence, that pale and subtle smile. But he will hold a place forever among that limited number who, like Lucretius and Epicurus, — without rage or defiance, even without unbecoming mirth, — look deep into the tangled mysteries of things ; refuse credence to the absurd, and allegiance to the arrogant authority, sufficiently conscious of fallibility to be tolerant of all opinions ; with a faith too wide for doctrine and a benevolence untrammelled by creed, too wise to be wholly poets and yet too surely poets to be implacably wise.

CHAPTER III

ADVANTAGES OF EXTEMPORE SPEAKING

Among the advantages of the extempore method we may say that (1) it meets the needs and demands of the times, (2) it cultivates those mental faculties which are necessary for effective speaking, (3) it promotes a sympathetic relation between the speaker and his hearers, (4) it allows the speaker to adapt his address to the occasion, and (5) it permits a personal grapple with the audience.

1. Extempore speaking meets the needs of the times in which we are living, because, as compared with former times, occasions nowadays are far less numerous when a long, formal, set speech is required, and are far more numerous when a short, business-like, straight-from-the-shoulder speech is required. We bewail the lack of the cultivation of oratory among our public men, as compared with the days of Demosthenes and Cicero, and perhaps properly so. But it should be borne in mind that the orator of classical times was poet, essayist, historian, novelist, and newspaper reporter in one. With the invention of the printing press many of these functions disappeared. Even in Webster's time the modern magazine and daily newspaper were practically unknown. So that people are now slow to flock to hear an address the original or equivalent of which they can read in a book or magazine; they are not so concerned about

missing a long discourse which they can read at their leisure in the next morning's paper. Not that occasions are lacking for the elaborate, formal address, or will be lacking in the future, but such occasions are less frequent than formerly. On the other hand, the extempore speech is in more constant demand. In deliberative assemblies, for example, whereas in the times of Burke, Pitt, and Fox in Parliament, or of Webster, Clay, and Calhoun in Congress, questions of state were threshed out in long debates before the body as a whole, this work in modern legislatures is largely done in the committee rooms, where pointed, extempore speeches are required. So of various other occasions where the public speaker is in demand. The argument in support of an application for a franchise or other privilege before a city council, the presentation of an engineering or financial scheme to a board of directors, the exposition of plans and methods before any one of the various modern associations, — on all such occasions the demand is for ideas rather than form, conciseness rather than elaborateness. A speaker on such occasions would cut a sorry figure if he were unable to defend and reënforce his speech by answering extempore any objection, rejoinder, or discussion of any kind that might be interposed. It is obvious that the lawyer and teacher must constantly practice extempore speech; likewise the preacher, aside from the method he may adopt for the weekly sermons. But outside of the professions, such are the conditions of American citizenship that any one must hold himself in readiness to "improve the occasion," and he who has the ability to speak extempore has a most effective instrument and an indispensable prerequisite for leadership.

Extempore speaking is not only needed under modern conditions, but the modern audience demands it. There is a general prejudice against the cut-and-dried oration. Hence the public speaker of to-day, as Mr. Long points out in the extract previously quoted, usually attempts to hide his preparation, especially if his speech be memorized. It is generally felt to be essential to impressiveness that the fact of verbal premeditation should be kept out of sight, and, even when such preparation is notorious, it is considered more courteous, on the part of the hearers, to ignore it. There is "the habitual presumption that the speech is extemporaneous," says Professor Jebb in his "Attic Orators," discussing the differences between ancient and modern oratory. The reasons for this presumption, he says, are that while speech in ancient times was required to be artistic, in modern times it must be convincing; that the ancient world compared the orator with the poet, the modern world compares him with the prophet; hence "it becomes a prepossession that the true adviser, the true warner, in all the gravest situations, on all the most momentous subjects, is one to whom it will in that hour be given what he shall speak, . . . and a contempt is generated for those who deign to labor beforehand on words that should come straight from the heart"; and further, that "debate, in our sense, is a modern institution, its unforeseen exigencies claiming a large margin in the most careful premeditation, and hence, in the principal field of oratory, an insurmountable barrier is at once placed to any real assimilation between the ancient and the modern modes."

2. Extempore speaking calls into play those mental faculties that are conducive to effectiveness in public

speech. First, as compared with the memoriter method, there is cultivated a memory for ideas rather than for words. Reference has previously been made to the enormous burden placed upon the memory in memoriter delivery. Memory in this regard is notoriously treacherous, and bridging over the gaps is a trying and dangerous process. If a connecting word or sentence be lost, all may be lost. No words can describe the excruciating sense of loss when the speaker, sailing before a favorable breeze, suddenly finds that his mind is a perfect blank. The trouble is, of course, that the mind is being taxed to recall words merely, rather than the ideas which the words are intended to convey. In good memoriter delivery the ideas should be mentally re-created along with their expression, but the danger is that this will not be done. And this leads to a common fault in delivery — “speaking by rote.” There is apt to be a mere parrotlike, phonographic recitation. The mind being engaged solely in recalling the form, the thought content of his words are not re-created by the speaker, and hence no vital relation of thought to language is conveyed to his hearers; and this fault, in turn, often gives rise to another — a stilted, “oratorical” delivery.

With the memory left free, in extempore speech, for recalling ideas only, other mental faculties are allowed freer play. Increased mental activity and alertness are engendered. There is increased vitality of thought. It is thought generating thought, for the mind grows by what it feeds on. The self-reliance, alertness, and thought vitality that comes from practice in extempore speaking are in time developed and strengthened into fixed habits. It is doubtful, indeed, if there is, within

the same period of time, a higher form of mental exercise than that of facing an audience and attaining self-expression in extempore speech. It is the most concentrated and telling of all forms of mental action, the most stimulating to those who hear it, and, by reflex action, to the speaker himself. "No writer has any echo so intoxicating as the applause of a visible audience; no writer can elicit from himself sparks so brilliant as those which seem to be struck out between your eyes and the answering eyes of your hearers."

3. The extempore method promotes a sympathetic relation between speaker and hearers. They are brought nearer together. Confidence begets confidence, and self-reliance begets sympathy. When it is seen that the speaker is not depending for his words on manuscript or memory, the audience instinctively want to help him along. His speech becomes a heart-to-heart talk. The chord struck by the speaker is reëchoed by the hearers, so that there results an interplay of sympathy and inspiration. Says Beecher, in his "Yale Lectures on Preaching" (I, 214):

"One's message to his hearers should be so delivered as to bring his personality to bear upon them. He should be in free communion with his audience, and receive from them as well as give to them. . . . There are certain states of mind of transcendent importance in preaching, which never come to a preacher except when he stands at the focal point of his audience and feels their concentrated sympathy. No man who is tied to written lines can, in any emergency, throw the whole power of his manhood upon an audience. There is a freedom, a swiftness, a versatility, and a spiritual rush which comes

to no man but him whose thoughts are free from trammels, and who, like the eagle, far above thicket and forest, and in the full sunlight, has the whole wide air in which to make his flight. . . . A written sermon is apt to reach out to people like a gloved hand; an unwritten sermon reaches out the warm and glowing palm, bared to the touch."

4. Facility in the adaptation of a speech to an occasion or audience is one of the greatest advantages of the extempore method. Almost every one has experienced the incongruity of a formally prepared address which was unfitted to the occasion or to the audience. If a speaker, under such circumstances, has the ability to recast the language of his address, while retaining, it may be, his prepared line of thought, he can master the situation. The genuine extemporizer, indeed, is rarely the same on two occasions. He may frequently discuss the same subject, but seldom repeats verbatim. He takes advantage of occurrences of the moment. His language, too, is instinctively adapted to the particular audience he is addressing. If he is speaking to a cultured audience, his diction, by a reflex influence, will be elevated to their height; if to a mixed or "popular" audience, he may without conscious effort so speak that they will hear him gladly because they will understand him. The extempore speaker is therefore prepared generally for any occasion.

When a manuscript or memorized address has been prepared, masters of the art of speech sometimes find that in order to reach that particular audience, the form of the prepared address must be cast aside. Fortunate that speaker who is able to do this. It is related of

Lyman Beecher that on one occasion a part of the manuscript from which he was reading slipped away from him. A gentleman attempting to return the sheets was met with the exclamation, "Let them alone; they have been a trouble to me all the time; this bottle won't hold the wine of this press." A characteristic of all of Grady's speeches, it is said, was the ease and felicity with which he seized on suggestions born of the moment and growing out of his immediate surroundings. He was prevailed on to prepare his Dallas speech in advance. It was put in type in the *Constitution* office, carefully revised, and proof slips sent to a number of newspapers. Immediately following the delivery of the speech Grady telegraphed the *Constitution*: "Suppress speech. It has been entirely changed. Notify other papers."

Without at all qualifying what has previously been said regarding impromptu speaking, the height of eloquence is frequently reached in the extemporaneous expression of thoughts born of the occasion. Says Oliver Wendell Holmes: "The orator only becomes our master at the moment when he himself is surpassed, captured, taken possession of, by a sudden rush of fresh inspiration. How well we know the flash of the eye, the thrill of the voice, which are the signal and the symbol of nascent thought — thought just emerging into consciousness, in which condition, as is the case with the chemist's elements, it has a combining force at other times wholly unknown!" "The best things in any speech," says Colonel Higginson, "are almost always the sudden flashes and the thoughts not dreamed of before. Indeed, the best hope that any orator can have is to rise at favored moments to some height of enthusiasm that shall make

all his previous structure of preparation superfluous ; as the ship in launching glides from the ways, and scatters cradle timbers and wedges on the waters that are henceforth to be her home."

5. Lastly, and most important of all, the extempore method permits a personal grapple with the audience. Nothing intervenes between that direct, personal contact with the hearers which is so necessary for the most effective public speaking. In reading a discourse the manuscript intervenes. In speaking from memory the mental attitude is apt to be subjective rather than objective, and this hinders directness in delivery ; the speaker is looking within for his words rather than without to see the effect of his words ; he is unwinding rather than weaving. Complete sympathy with an audience is attained only by the extempore speaker. His mind is wholly free for spontaneous action in expression. He keeps in present personal touch with his audience. He is not only speaking to them, but conversing with them. He is not occupied in thinking of something to say ; he has previously familiarized himself with his subject by much meditation, and has in mind the plan of his speech. He is not occupied in recalling the words for the expression of his ideas ; for that he depends upon the inspiration of the moment. He is occupied only with the problem, how to get his thought into the thought of his hearers ; how to convince them of his convictions, to persuade them of his beliefs, to impel them to act as he would have them. He is constantly studying his audience. He gets a response from the hearers' eyes, notes their agreement or disagreement, and proceeds accordingly. Thus is his thought cast in the mold offered

to him by the mind of his hearers. Though he has a definite line of thought to develop, he can give due elasticity to its development; he drops those ideas which he sees his hearers have accepted, and elaborates those which he sees they have not accepted. He gets directly *at* his audience and wrestles with them. And the speaker's power in this personal grapple will be the measure of his success.

William Pitt, when accused of unduly exciting the people, replied: "Eloquence is not in the man; it is in the assembly." A friend once said to Sargent S. Prentiss, "You always mesmerize me when you speak." "Then it is an affair of reciprocity," said Prentiss, "for a multitude always electrifies me."

EXERCISES

1. Assign topics requiring members of the class to speak extempore to a specified audience. Suggested topics: (a) Imagine yourself a committee of one appointed to recommend a graduation gift to be left by the class to this college (or school). What will you recommend, why, and what means will you employ to secure the acceptance of your recommendation? (b) Assuming that the class constitutes a committee for recommending football reforms in this institution, present a resolution for adoption by the class, which you are ready to argue and defend. (c) Suppose the class is a Students' Council empowered to make recommendations to the authorities. Let four or six members of the class be prepared to debate, affirmatively and negatively, as respectively assigned or chosen, some such proposition as, The fraternities (or sororities) at this school should be abolished.

2. Let each one of a given number of the class be assigned to speak at the next meeting on some topic which, in the speaker's opinion, possesses the possibility of "personal grapple"

with the class as the audience. Suggested topics : Responsibility for Electing Studies ; Midweek Parties ; Cheating in Examinations ; The Evils of College (or school) Politics ; "Cutting" Classes ; Should the Curriculum of this School be Changed, and Why? Ways of Engendering more College Spirit in this Institution ; Ways of Developing more real Fellowship among our Students ; A Great Need of this Institution which the Class could help in Securing.

3. Select speeches from those appended to Chapters I, II, V, and VI, and assign to members of the class for extemporaneous reproduction.

CHAPTER IV

GENERAL PREPARATION

Every speech is a composite of thought and language. The extempore speaker requires (1) a fund of facts and ideas, (2) a fund of language for the expression of his thoughts, and (3) the power to use this language accurately and readily. So while special preparation for a given occasion is important, it is yet more important that there be a general preparation for every occasion.

Analyzing still further the foregoing requisites for extempore speech, we may say that general preparation should include (1) a good general education, (2) forming the habit of gathering speech material, (3) reading the best authors and orators, (4) practice in writing, (5) the acquirement of a vocabulary, and (6) practice in extempore speaking.

1. *A general education.* To those who have been swayed by the rude eloquence of an uneducated orator, it may appear that an education is not a prime essential for the public speaker. But here again we must distinguish between the orator and the public speaker. We are concerned primarily with the latter, — the man who, when a call comes, goes out in all sorts of weather. Furthermore, the occasional and transient success of the oratorical genius who, though uneducated, knows his particular subject for a particular occasion, and is consumed by earnestness in presenting it, is one of the

cases where the exception proves the rule. There are in these days too many failures by the would-be orator whose fund of thought is in inverse proportion to his flow of words. Hence "oratory" has, in popular thought, a certain disrepute.

The need, then, of a good general education for the successful extempore speaker is stressed at the outset because, if he is to be really successful, he must be something more than a voluble automaton. As civilization advances, matter is stressed more than manner. The average audience of to-day wants to be fed, and there must be thought preparation to make a speech palatable. The speaker may not know everything, but the one thing spoken of in a given speech he must know at least a little better than the average of his audience. He must be grounded in at least the fundamentals of the various branches of knowledge, for all knowledge is of use to the speaker, whether it be employed in a particular speech or not; it tends to give certainty, catholicity, and scope to his views. The education required need not, of course, be gotten in the schools, but better so, if possible, since the training of school and college is apt to be more economical in point of time, more systematic, and more thorough. But however secured, this much — a good *general* education — is essential for the highest success in public speaking, just as it is essential for the highest success in any of the professions.

The extempore speaker needs to know, at least in broad outline, the natural sciences, not only for the facts, but also for training in the scientific method of reasoning; he needs to know history, and of this not

the facts alone, but also the biography of those men whose ideas have largely made history; he should be familiar with the main outlines of ancient and modern philosophy; he should be a logician, practical rather than theoretical, but able to make use of the laws of thought; he should be thoroughly trained in the use of the English language, and, as an accessory to this, in other languages also, the more the better; above all, he should know the institutions of his own country, and to this end should study elementary law, political science, and sociology. And so we might go on, enumerating all the branches of knowledge.

Aside from the mental discipline derived, a general education furnishes the speaker, first, with facts, and secondly, with examples, analogies, and the like, for use in speech construction, — wherein he brings his mental powers to bear upon his acquired knowledge. Methods for aiding the memory in recalling the results of his study and reflection are suggested under the next heading.

2. *Gathering speech material.* The intending public speaker should early form the habit of making his mind a storehouse of facts and ideas for subsequent use as speech material. A speaker must of course be a thinker, but more: he must learn to think as a speaker, — to have an audience constantly in mind. He must, Dickens-like, have an eye for seeing everything, and a knack for turning everything to account. He must cultivate a keen sense for material, as the hound has for game. To this end he should be an alert observer, and assimilate his impressions by constant reflection. This has ever been a characteristic habit of successful public speakers.

Daniel Webster, for example, had stored his capacious memory with arguments and illustrations that might be there for years ready for his use. He told a friend that the famous figure of the British "drumbeat following the sun and keeping company with the hours," which was utilized so effectively in his speech on Jackson's Protest, had come to him one summer evening at Quebec as the sunset gun was fired on the citadel, and that he had put it on paper at once, sitting on a cannon.

In his "Yale Lectures on Preaching" (I, 205), Henry Ward Beecher says that he had found it impracticable to determine the themes of his weekly sermons long beforehand; that he prepared them "mostly on Sunday morning and Sunday afternoon." "But then," he adds, "you must recollect that this was accompanied by another habit, — that of regular study and continual observation. I do not believe that I ever met a man on the street that I did not get from him some element for a sermon. I never see anything in nature which does not work toward that for which I give the strength of my life. The material for my sermons is all the time following me and swarming up around me. I am tracing out analogies, which I afterward take pains to verify, to see whether my views of certain truths were correct. I follow them out in my study, and see how such things are taught by others. . . . These things I do not always at the time formulate for use; but it is a process of accumulation."

Contemporaries of Wendell Phillips testify that, in the preparation of his speeches he relied almost solely on his general preparation; that for years he cultivated the habit of thinking on the platform and off; that he

was always preparing and storing his memory with facts, pursuing fallacies, linking chains of argument that seemed to have no weakest link, gathering anecdotes, culling illustrations that found their own places when and where they were wanted; and that his accumulated store of points and illustrations was so inexhaustible that he did not need to do anything more than simply draw upon it when the time came.

Senator Frye writes of his own method: "When I knew I was to deliver an address, I have kept the subject continually in mind, storing away everything I thought might be of interest, talking to myself in my walks, excursions, in the attic and cellar, until I thought myself fairly well prepared. . . . In speaking, apt illustrations are very effective, and my habit has been to make of memory a storehouse of such, drawn from every available source, subject to call at any time."

And so with every intending speaker. In observing things and people, in reflection, in reading, — no matter what, — he is mentally saying, This is a good point, or a good illustration, that I can use on such an occasion.

Now, in accumulating this store of facts, ideas, illustrations, etc., — this speech material, — one may or may not depend wholly upon the memory. That will depend upon the individual. When once the habit is formed, the memory is capable of a high degree of cultivation in this respect, and should be so cultivated. And yet, few can hold in the memory, "subject to call at any time," all the matter gleaned from reading, observation, and reflection. It may be doubted if Mr. Frye does. It is certain that all beginners cannot do it, or learn to

do it. If the memory cannot — and perhaps should not — be made a general *index rerum*, some system of note taking should early be adopted. The speech material must be registered either in the mind or where the mind can get at it when needed, for next to knowing a thing is to know where to find it when you want it.

How, then, can the memory be aided? Any one of several methods might be used, so there be *some* method. One of the best, and the one strongly recommended, is the use of a card catalogue, now so generally adopted by writers, speakers, and business men. Blank and index cards, with a filing cabinet, can be bought at a small expense, or you can have the blank cards and indices cut to order (three by five inches is the usual size) and make your own receptacle for filing. The arrangement of the index will, of course, vary with individual lines of study and thought. General headings for a student might be: Athletics, Biography, Current Events and Topics, Education, Law, Philosophy, Politics, Sociology, etc. Under the general heading of Speech Material might come the subtitles of Analogies, Anecdotes, Facts, Ideas, Illustrations, and so on. New headings can of course be added from time to time, for one great advantage of this sort of an *index rerum* is that it allows free expansion. Another advantage is, that one can always carry with him some of the blank cards for note taking. When anything is found or thought of that is wanted, jot it down on one of these cards, and file for future reference. If the matter wanted is too long to copy in full, note the book or magazine, with volume and page, where it may be found. Following such a plan, you will be surprised to find how, in course of time, references,

newspaper clippings, epigrams, quotations, ideas, etc., will furnish an accumulated store of speech material that can be drawn upon for various subjects and occasions.

3. *Reading.* He who speaks much — or little — must be a diligent reader, for reading is the principal source both of information and ideas. Then, too, the speaker will be known by the company he keeps. Let the intending speaker seek out good speakers and writers. Let him live in their society and feel their excellence. Thus will his diction and his power of expression be improved by an influence more or less unconscious, but none the less helpful, — for the mind grows by what it feeds upon. "One who reads the great authors with care and judgment appropriates unconsciously their purer language, their deeper thought, their nobler expression, and their animating spirit."

Wide reading, including the practice of reading aloud, or repeating from memory, selections from literary or oratorical models, has been frequently resorted to by great speakers. John Bright used regularly, during the session of Parliament, to read aloud the last thing at night from one of the standard poets, usually Milton, whose majestic lines he frequently quoted.

Lord Brougham, advocating the study of good literary models, in a letter to the father of Macaulay, says: "I do earnestly entreat your son to set daily and nightly before him the Greek models. First of all he may look to the best modern speeches. . . . His taste will improve every time he reads and repeats to himself (for he should have the finer passages by heart), and he will learn how much may be done by a skillful use of a few words, and a rigorous rejection of all superfluities."

The reading should of course be judicious, systematic, and thorough: judicious, so that time be not wasted, or worse than wasted; systematic, so that economy and accomplishment be insured; and thorough, so that it becomes part of the reader's mental equipment. Without entering upon a dissertation on reading, one or two further suggestions are offered to the intending public speaker, which are ordinarily not contained in treatises on rhetoric and literature.

First, there should be some time regularly devoted to reading aloud, preferably daily, and to some hearer or hearers. One great advantage of this method over silent reading is that, while in silent reading the mind is fixed almost solely on the ideas, in oral reading the words and modes of expression obtrude themselves upon the attention. And, too, much of the best literature cannot find adequate expression, or be duly appreciated, without oral interpretation. Especially is this true of oratorical literature, which, first addressed to hearers, must obviously be heard to be fully appreciated. Only by reading aloud can the rhythm and balance of an oratorical sentence be comprehended. Thus both vocabulary and style are aided.

Along with practice of reading aloud, form the habit of memorizing fine passages in the poetry and oratory which you read. This practice, if persisted in, will not only cultivate your vocabulary and style, but it will afford a rich store of speech material that can be drawn upon continually; it will furnish a stock of facts and a stock of words.

Much of the reading for the speaker, as distinguished from the writer, should be oratorical literature. The

productions of great orators constitute a literature worthy of all the study and praise which has been given to the productions of great authors. In English and American oratory, the orations of Burke, Webster, and Curtis, for example, not only moved their immediate audiences, but they are, as Curtis said of Burke's orations, "splendid possessions of literature." In legal literature, for example, the lawyer should read such books as Snyder's "Great Speeches by Great Lawyers" or "Veeder's Legal Masterpieces"; the preacher, such a volume as Fiske's "Pulpit Eloquence of the Nineteenth Century"; and such larger works as Brewer's "The World's Best Orations," Reed's "Modern Eloquence," or Bryan's "The World's Famous Orations," a student of speaking should, if possible, have in his library.

4. *Writing.* The best extempore speaking can rarely be attained unless it has been preceded by long and careful practice in reducing one's thoughts to writing. Writing conduces to orderliness, clearness, accuracy, terseness, and finish. It is strongly recommended by Cicero, and the teaching and experience of eminent speakers recommend such practice. The speaker need not — and usually should not — write out a speech that is to be spoken extempore, but he should write something else, and write with care, with careful weighing and study of words, with careful rewriting of sentences to improve their form, clearness, compactness, rhythm, and cadence. This practice in writing should go along with the reading of oratorical models, for one must write a great deal in imitation of those who know how, and under their guidance. It is a school process, but the basis for oral composition should be laid in a thorough

training in written composition. It will tend to guard against the dangers — the looseness and prolixity — of extempore speech. It furnishes the very best sort of discipline in the analysis of a subject and the unfolding of a theme. "You should begin by learning to write," says Bautain, "in order to give yourself a right account of your own thoughts, before you venture yourself to speak. They who have not learned this first, speak in general badly and with difficulty."

5. *Acquiring a vocabulary.* Ideas and words are the materials with which the speaker has to work. Since words are the medium of expression, manifestly a large, accurate, and ready vocabulary is a prime necessity for the extempore speaker. In the study of the English language much attention should be paid to its resources in words, for our language, beyond another, is an organ with many pipes and stops of expression and harmony, and it requires study and practice to master it.

The speaker should make a systematic effort to increase his vocabulary, particularly by acquiring the synonyms of the words he already uses. Milton, it is said, employed eight thousand words, while Shakespeare leads by a long way the list of English authors with a vocabulary of fifteen thousand words. Many cultivated people, and even many speakers, have a surprisingly limited vocabulary. Dean Trench thought that the vocabulary of an English laborer did not exceed three hundred words, and it has been claimed that the vocabulary of most people who really possess some degree of education and culture does not exceed two thousand words. The public speaker needs a large vocabulary, not for purposes of display, but of use. Most men are

unable, when speaking, to command sufficient words to express their thoughts clearly and effectively. A large vocabulary is needed to enable the speaker to express shades of meaning and to insure variety in expression. "Why, then, do we hesitate to swell our words to meet our needs? It is a nonsense question. There is no reason. We are simply lazy; too lazy to make ourselves comfortable. We let our vocabularies be limited, and get along rawly without the refinements of human intercourse, without refinements in our own thoughts; for thoughts are almost as dependent on words as words on thoughts. For example, all exasperations we lump together as 'aggravating,' not considering whether they may not rather be displeasing, annoying, offensive, disgusting, irritating, or even maddening; and without observing, too, that in our reckless usage we have burned up a word which might be convenient when we should need to mark some shading of the word 'increase.' Like the bad cook, we seize the frying pan whenever we need to fry, broil, roast, or stew, and then we wonder why all our dishes taste alike while in the next house the food is appetizing. It is all unnecessary. Enlarge the vocabulary. Let any one who wants to see himself grow, resolve to adopt two new words each week. It will not be long before the endless and enchanting variety of the world will begin to reflect itself in his speech, and in his mind as well. I know that when we use a word for the first time we are startled, as if a fire-cracker went off in our neighborhood. We look about hastily, to see if any one has noticed. But finding that no one has, we may be emboldened. A word used three times slips off the tongue with entire naturalness. Then

it is ours forever, and with it some phase of life which had been lacking hitherto. For each word presents its own point of view, discloses a special aspect of things, reports some little importance not otherwise conveyed, and so contributes its small emancipation to our tied-up minds and tongues." ¹

But it is not so much a question of a large vocabulary, desirable as that is, as the mastery of the vocabulary that we have — or think we have. It has been claimed, and perhaps upon reasonable grounds, that three fourths who speak English have no distinct idea of three fourths of the words employed. The average college graduate appears to better advantage in almost every other department than in English speech. Let the student ask himself how many words he has read or heard, and perhaps uses frequently, of which he does not, after all, know the exact meaning. Such words are not, strictly speaking, in one's vocabulary. An heroic effort should be made to turn this dead lumber into working material, for a vocabulary should above all be a live one — it should be *usable*.

The reading and writing previously recommended will of course help in acquiring a vocabulary. When a new word is found in reading, look it up and make a note of it. In your card catalogue a special division of the index may well be given to Words, and the notes thereunder should be frequently reviewed until these words are incorporated in your vocabulary. Then test yourself on these words by aiming to make appropriate use of them in writing and speaking; for after one has taken the trouble to use a word it is so much more a real

¹ Palmer, "Self-Cultivation in English," 18-19.

thing than when it exists as a mere mental impression, unexpressed.

For the acquisition of what Cicero calls a *flumen verborum* the translation of a foreign language is invaluable. This practice, requiring nice distinctions in choosing words to express different shades of meaning, fixes those distinctions in the mind, while at the same time it shows the basic significations of English derivatives. Both ancient and modern orators testify, from their own experience, to the value of translation. Cicero, Quintilian, and the Younger Pliny enjoin this practice as indispensable to any proficiency in speaking. Regarding his remarkably copious flow of language, Pitt says: "I have always thought that what little command of language I have came from a practice I had of daily translating, after tea, some passage of Livy or Cicero." Translating from the classics was a lifelong habit with Gladstone. "Translation," says Rufus Choate, renowned in his day for his wonderful vocabulary, "should be pursued to bring to mind, and to employ, all the words you already own, and to tax and torment invention and discovery, and the very deepest memory for additional, rich, and admirably expressive words. In translating, the student should not put down a word until he has thought of at least six synonyms, or varieties of expression, for the idea. I would have him fastidious and eager enough to go, not unfrequently, half round his library pulling down books to hunt up a word — *the* word."

Another supplemental aid in the acquirement of a vocabulary which must not be overlooked is the use of a dictionary. By this is meant not its use as a reference book alone, but it should be studied, just as you would

study a text-book. For this purpose an abridged edition of a standard dictionary is perhaps the best. A certain portion, say a page or a half page, should be read each day. Check and carefully study unfamiliar words, and review them until perfectly mastered. Two or more students working together can of course mutually aid each other. This practice, far from being tedious, will prove exceedingly interesting, as well as helpful. If but one new word a day were to be added to your vocabulary, think of what this means in terms of years. Daniel Webster, when asked what books he intended to study during the recess of Congress, replied, "The Dictionary." The story is told that Chief Justice Shaw, when informed that a new dictionary was published containing ten thousand additional words, cried out, "Keep it from Choate, for if he gets it, all the rest of us must have it."

6. *Practice.* Finally, as a general preparation, systematic practice should be had in speaking extempore. To quote the well-known aphorism of Bacon, "Reading maketh a full man, writing an exact man, and conference [speaking] a ready man." The readiness which comes from speaking is developed and improved through practice. It is true that public speaking, especially amateur public speaking, may become a public nuisance, and yet that facility and confidence which is necessary for fluency in speech—that coördination of the tongue and the brain which characterizes the ready man—must come from practice in one way or another. It may be by conversation, by telling to yourself or to a friend, in more sustained discourse, something you have read, by practice in a debating or literary society, or by speaking

on assigned topics in class exercises. In any event, Edward Everett Hale's two following "rules" for speaking may well be heeded: "First, speak whenever any one asks you; and secondly, no one will ever make a speaker until he is ready to make a fool of himself for the sake of his subject."

Lord Brougham, in the letter previously quoted from (p. 77), says further: "The beginning of the art is to acquire a habit of easy speaking, and in whatever way this can be done, it must be had. . . . I say, let him [Macaulay], first of all, learn to speak easily and fluently, as well and as sensibly as he can, no doubt, but at any rate let him learn to speak. It is the requisite foundation, and on it you must build . . . to acquire which everything else must, for the present, be sacrificed."

It was a cardinal principle with Fox that to reach and maintain perfection it was necessary to speak constantly; and referring to this he said, "During five whole sessions I spoke every night but one, and I regret that I did not speak that night too!"

Henry Clay, handicapped in his youth by an imperfect education, attributed his success in life to the habit of daily reading and speaking the contents of some historical or scientific book. "It is to this early practice of the art of all arts," he used to say, "that I am indebted for the primary and leading impulses that stimulated my progress and have shaped and molded my entire destiny."

Sargent S. Prentiss testifies that he owed more to early practice in a debating society than to any other form of discipline. In a letter to his brother he wrote: "Let me particularly recommend you to cultivate the faculty of expressing your own ideas in the best and most effective

manner. . . . There are hundreds and perhaps thousands of men in the United States who exceed Henry Clay in information on all subjects ; but his superiority consists in the power and adroitness with which he brings his information to bear. I would again praise before any other acquisition that of expressing forcibly and with ease any idea which the mind may contain. This faculty is attained with difficulty in after-life, but with ease at college, and nowhere so well as in the debating societies of such institutions."

Other elements contribute to one's general preparation for extempore speaking, but at least those that have been discussed are essential : — a good general education, an acquired habit of gathering speech material, wide and careful reading, drill in English composition, the acquirement of a usable vocabulary, and preliminary practice in expressing thought in informal, extemporaneous speech. Thus equipped, one is prepared generally for the various occasions when he is called upon to speak. The question of special preparation for a given occasion will be considered in the next chapter.

EXERCISES

1. Let each student outline to the class what general knowledge and education would be necessary for the complete treatment of some proposition with which he is familiar and which is in the line of his major study.
2. Require each student to make at least one complete bibliography of an assigned topic. Exercises XXIV–XXIX, inclusive, in the Appendix, could be used for this purpose.
3. Let each student furnish one or more valuable quotations, and show how they might be used to advantage in discussing a given proposition.

4. For an exercise in vocabulary building exactness, choice, and taste in the use of words may be tested by discussing with the class some such list¹ of synonyms as is given below. Assign a certain portion of the following list to each member of the class, and at the next exercise let each be prepared to give the distinction in the meaning of the assigned words, with examples illustrating their correct use.

It is to be noted that the words of each series following, in one, two, three order, are respectively of Saxon, Romanic, and Latin derivation; and that, for the most part, the words of each series are not exact equivalents.

Anger, fury, indignation; ask, inquire, interrogate; bait, allurement, temptation; begin, commence, initiate; bewail, lament, deplore; bewitch, enchant, fascinate; bid, offer, propose; birth, nobility, aristocracy; blessing, benison, benediction; bloody, murderous, sanguinary; blue, azure, cerulean; body, company, corporation; bold, brave, resolute; boldness, courage, fortitude; boldness, impudence, audacity; bough, branch, ramification; bow, obeisance, salutation; breed, engender, propagate; bright, luminous, incandescent; bright, brilliant, effulgent; bright, cheerful, animated; brink, verge, margin; bulk, size, magnitude; burdensome, oppressive, onerous; busy, engaged, occupied; care, anxiety, solicitude; choice, preference, predilection; cold, indifferent, apathetic; craft, subtlety, artifice; dear, precious, valuable; deem, surmise, apprehend; downfall, destruction, demolition; draw, allure, attract; dread, dismay, consternation; dull, stupid, obtuse; dwell, reside, inhabit; earnings, wages, remuneration; empty, void, vacant; end, close, termination; enough, suffice, sufficient; fall, decline, decadence; fatherly, paternal, parental; fearful, terrible, formidable; fellow, comrade, associate; feud, enmity, hostility, fight, battle, conflict; filch, embezzlement, malversation; find out, discover, detect; fire, flame, conflagration; fit, proper, appropriate; flat, level, horizontal; flat, insipid, vapid; flood, deluge, cataclysm; follow, pursue, prosecute; footmark, trace, vestige; forbid, prohibit, veto;

¹ Adapted from a much longer list in Earle's "English Prose," 3-36.

forestall, prevent, anticipate ; forgive, pardon, condone ; freak, caprice, vagary ; frighten, alarm, terrify ; fullness, plenty, abundance ; game, sport, diversion ; gap, space, interval ; give, grant, confer ; giver, donor, benefactor ; greatness, grandeur, magnificence ; greedy, covetous, mercenary ; growth, herbage, vegetation ; guess, surmise, conjecture ; hard, laborious, difficult ; harmful, injurious, deleterious ; heed, caution, attention ; height, summit, elevation ; hide, conceal, elude ; hint, suggestion, innuendo ; hire, payment, remuneration ; home, domicile, residentary ; hopeful, sanguine, ardent ; idleness, indolence, inactivity ; keep, observe, celebrate ; kind, amiable, affectionate ; lasting, enduring, perpetual ; law, rule, canon ; lessen, diminish, extenuate ; lie, falsehood, mendacity ; likelihood, probability, verisimilitude ; likeness, resemblance, similarity ; loud, sounding, sonorous ; low, base, abject ; luck, chance, accident ; madness, frenzy, insanity ; match, rival, compete ; meaning, sense, signification ; meed, reward, remuneration ; meeting, assembly, congregation ; mouth, entrance, aperture ; needful, necessary, requisite ; neighborhood, vicinage, vicinity ; old, antique, archaic ; open, frank, ingenuous ; outlandish, foreign, external ; outskirts, frontier, limit ; pat, suitable, apposite ; praiseworthy, commendable, laudable ; put off, defer, procrastinate ; rash, sudden, instantaneous ; rife, general, prevalent ; sameness, uniformity, monotony ; seek, search, scrutinize ; shorten, abridge, abbreviate ; skill, discernment, discrimination ; sly, subtle, clandestine ; small, petty, insignificant ; speed, celerity, alacrity ; strife, quarrel, contention ; take, receive, appropriate ; take down, humble, suppress ; taking, alluring, attractive ; timely, seasonable, opportune ; undo, annul, annihilate ; uneven, unequal, irregular ; warning, notice, notification ; way, course, direction ; wholly, entirely, absolutely ; winnow, purge, expurgate ; wonder, astonishment, admiration ; work, effort, operation ; worry, harass, irritate ; yield, grant, concede.

Again, there is a large class of words expressing nearly or quite equivalent meanings, and it becomes necessary to choose between an old word and a modern one, between a general expression and a more specific one. Following are a few

examples of this duplicate choice. The first words of the several series are domesticated old words of Romanesque origin, and the last words are Latin and Greek derivatives of recent and scholastic introduction. Let each student be assigned a part or all of this list and (1) state the distinction, if any, in the meaning of each duplicate, (2) decide which word is preferable, and (3) bring in sentences either choosing between the two words or using both in the same sentence.

Adroitness, dexterity ; agreed, unanimous ; aim, scope ; assail, impugn ; banishment, exile ; box, chest ; calm, quiet ; calumny, defamation ; chain, concatenation ; change, alteration ; comfort, console ; company, society ; copy, transcribe ; decay, decadence ; discern, discriminate ; discovery, detection ; dissemble, dissimulation ; envious, invidious ; exact, extort ; exact, precise ; feign, simulate ; guerdon, remuneration ; haughty, supercilious ; inquest, inquisition ; invective, diatribe ; leisure, vacation ; mean, pusillanimous, number, enumerate ; plot, conspiracy ; poison, venom ; porch, vestibule ; praise, eulogy (or panegyric) ; pray, supplicate ; reproach, opprobrium ; restrain, inhibit ; revere, venerate ; revolt, rebellion ; sample, example ; sense, consciousness ; silent, reticent (or taciturn) ; slander, defamation ; training, discipline ; try, attempt ; unavoidable, inevitable ; valid, conclusive ; vanishing, evanescent ; variety, diversification ; venal, mercenary ; vex, irritate ; vie, emulate ; voluble, fluent ; wait, attend.

CHAPTER V

SPECIAL PREPARATION

You have to deliver an extempore speech upon a given occasion. What is the best method of preparing it? It might be answered that there is no best method; it may vary with the subject, the occasion, and the individual. The point to be insisted upon is, there must be *some* method. Moreover, the theories of writers on the subject, and the testimony of experienced speakers, are in practical accord as to the main points. With school and college classes it is obvious that both for the sake of uniformity and for the training of the student in some one method of procedure, a definite plan — so it does not destroy the student's power in initiative — should be adopted and uniformly followed.

In special preparation the following five steps are essential.

1. Analyze your subject, and draw up a tentative outline of your speech.
2. Read for amplification, when necessary.
3. Prepare a final outline.
4. Memorize the outline.
5. With the final outline as a guide, silently think out your speech.

1. *Analysis of the subject.* Assuming now that your subject has been prescribed by the occasion, or otherwise, the first thing to be done is to make a preliminary

analysis. I put this before preliminary reading because an independent analysis will mark the bounds and direction of any subsequent reading on the subject, and is also much more apt to give an original stamp to the speech. The first impulse of the average student, when assigned a subject for the preparation of a speech, is to ask, "How would you treat this subject? Where can I find some book or article relating to it?" Now such questions as these, before any considerable thought has been given to the subject, indicate a wrong mental attitude. How would *you* treat the subject? For if it is to be your speech, it is your thought and feeling that are to go into it. Further, no one ordinarily can, at a moment's notice, suggest a method of treatment that would be worth your serious consideration. And as to the second question, — the reading of references, — read your own mind first. Take an inventory of the stock on hand. What do you know about the subject? What ideas have you regarding it? On many subjects, though not all by any means, you will need to read for the acquirement of facts, and also, it may be, for the suggestion of ideas. But the point is, do not make reading a substitute for thinking. If you do, the result will be an encyclopedic speech, a mere compilation of things read, and therefore "stale, flat, and unprofitable."

Our first step, indeed, involves a consideration of the primary requisite of a good speech. What is that? Briefly, that the hearers *get something out of it*. Whether the speech be in the nature of narration, exposition, argument, or appeal, or mayhap all combined, it should leave some definite impression upon the minds of the hearers. That is the sort of "oratory" that the times demand,

and not merely a jumble of pretty rhetoric to tickle the sensibilities. How many a speech have we heard regarding which the common remark was, "That sounded well, but what did it mean?" "Fame of voice or of rhetoric," says Emerson, "will carry people a few times to hear a speaker, but they soon begin to ask, 'What is he driving at?' and if this man does not stand for anything, he will be deserted." A desultory talk does not make a speech. To ramble along, saying "something about" your subject, even though this be done in a manner sufficiently interesting to command attention, is yet no real discourse. If a hearer is impelled to ask, "What was all this about? What end did the speaker have in view?" it is a fatal condemnation. A speech should come to the hearers with a sense of personal import. "I always aim at somebody in my audience," Beecher once said; "I may not always hit him, but I try to hit something."

The analysis of your subject involves asking yourself such questions as, "What knowledge and convictions have I regarding this subject? What purpose is to be subserved, what object is to be attained, by this speech?" Your answers to these questions will determine the general plan of your speech, and will mark out the course to be followed in perfecting the preparation. To determine the object of a speech is the initial step, for the object is always to be deduced from the subject, and carefully determined. The subject is what you are to speak about, the object is the motive impelling you to speak. The object of the lawyer is to win his case; of the legislator, to carry his measure; of the campaign speaker, to elect his candidate; and every speech that is at all worth while must have some definite object.

The object of your speech having been determined, the next thing is to work out a plan for the accomplishment of this object, that is, to decide upon a method of treatment. After calling to mind all the information, ideas, opinions, and convictions that you have on the subject, — it is sometimes well to write them down in such order as they occur to you, — proceed to make a tentative outline of your speech, planned, of course, to accomplish your object. I say a *tentative* outline, because subsequent thought and reading — and sometimes reading may need to precede even the tentative outline — will often lead you to revise this outline. The writing of an outline will be discussed under step 3 (p. 96), so suffice it to say here that this initial outline may be as full of detail as you like, only try to get your line of thought arranged in a clear and orderly way, with the main headings and subheadings plainly denoted. Another important point: do not outline too broad a treatment of your subject. Narrow it to a single, definite theme. Always remember that a single point well made is better than several points imperfectly treated. Have your object clearly in view and aim at it alone. Do not dissipate your energy. Do not try to cover too much territory. In a ten-minute or even in a half-hour speech, do not begin with the Garden of Eden and swing along down through the centuries. Bear ever in mind that a definite impress is the thing to be aimed at.

2. *Reading for amplification.* Reading for the purpose of filling out your tentative outline will usually be necessary, but should not be resorted to until it is found necessary. Your card catalogue will naturally first be consulted for any points or references. Then, if you

fortunately have access to a good library, its catalogue would be consulted for general treatises on the subject under investigation. Usually such treatises have leading chapters, or parts of chapters, where the subject is treated in brief, or where your particular phase of the subject is treated. These chapters should of course be read, and the gist of the matter noted for future use. For the investigation of common and current topics the following bibliography is subjoined. It is suggestive rather than complete, and will serve as a guide to the student until he becomes familiar with the catalogues, finding lists, and bibliographies in the particular library to which he has access.

A modern, standard encyclopedia will be helpful in gaining a general view of many biographical, political, historical, and scientific subjects, but ordinarily an encyclopedia treats a subject only in its broad outlines. The *World and Tribune* almanacs, issued annually, contain many detailed facts relating to national and state governments, to general, commercial, industrial, and political statistics, and to abstracts of current events and legislation. The *Congressional Record* gives the proceedings of Congress, and Jones's "Finding List" shows where, in the various government publications, different subjects are discussed. On questions of the day, Poole's "Index to Periodical Literature" should be consulted for references to magazine articles, etc.; the "Cumulative Index to Periodical Literature" contains titles of leading review and magazine articles for the previous month; and Jones's "Index to Legal Periodical Literature" contains titles on legal, political, and constitutional subjects.

In the field of history Larned's "History for Ready Reference and Topical Reading" is a very useful compilation of historical and biographical topics; and Channing and Hart's "Guide to the Study of American History" contains a complete bibliography of United States history, together with suggestions to aid the investigator in his search for books pertaining to his subject.

References in the fields of politics, economics, and sociology are Bowker and Iles' "Readers' Guide in Economic, Social, and Political Science," a classified bibliography of American, English, French, and German works, with descriptive notes; "The Annual Register," a review of public events at home and abroad, containing summaries of foreign politics; "The Statesman's Year-Book," a statistical and historical annal of the states of the world; McPherson's "Handbook of Politics," a record, issued biennially, of important political action, legislative and executive, national and state; and Bliss' "Encyclopedia of Social Reforms," an exposition of the leading social questions of the day.

In addition to the foregoing, desired statistics on commerce, banks, debts, shipping, taxes, etc., may be found in the "Statistical Abstract of the United States," issued annually by the Bureau of Statistics, Washington; Poor's "Manual of Railroads" gives statistics of steam and electric railways and railway corporations in the United States and Canada; and Mulhall's "Dictionary of Statistics" is a standard compilation of statistics for the world.

In going through a mass of material the student must learn to discriminate quickly as to what should be read and what should be passed over,—to note at a glance

what he wants and what he does not want, and so to economize time and labor. Some method in note taking should be followed. An excellent plan is to take the notes on one side of slips of paper, uniform in size, then later sort these slips and fit them into your tentative outline (which may now be revised) by labeling each slip to correspond with the particular heading to which it belongs in the outline.

3. *The final outline.* The general plan of the speech having been formulated, the next step, by using such new material as you have accumulated by subsequent thought and reading, is to draw up a final outline. A clear outline can always be deduced from every effective speech. Cicero's second requisite for "effective oratory" is to "arrange the order" of what one has to say. Even a man who has no gift for oratory can make an effective speech if he knows exactly what he wants to say, then says that and no more. But his speech will be worse than ineffective if he does not know what he wants to say, and if he talks forever in the vain hope of happening upon it by accident. A good speech, like a house, must be built from a plan, and no part of the speaker's work is more important than that of constructing a good plan.

Since the plan of a given speech must depend upon the particular subject, the occasion, and the individual point of view, we must needs discuss plan making in more or less general terms, with suggestions of things to be avoided.

However detailed your tentative outline may have been, the final outline — which might well be called a skeleton outline — should be brief, only the main points

being written down, for this final outline, as we shall see, is to be memorized. And the main points to be made, to be illustrated, and to be enforced, should be few in number, simple, and orderly: few in number for the sake of emphasis; simple, that they may be easy of comprehension both for the audience and for yourself; and orderly, both for the sake of clearness and for ease in recalling them, each point suggesting the next. The outline is not to supply the thought, but it is to show how to bring the thought forth in regular succession. It should in some way be so drawn that the headings will float on the surface of the memory, to be recalled without effort, in due order. To attempt thus to carry in the memory a detailed outline would be more of a hindrance than a help. Dr. Richard S. Storrs, one of the most noted pulpit orators and after-dinner speakers of the past generation, and who passed through many sore trials in attaining the power of speaking extempore, says that in his first efforts he made the mistake of over-preparing in detail; that he wrote out heads, subdivisions, sub-subdivisions, and even some passages or paragraphs in full, that he might be certain to have material enough. He declares this to have been the poorest possible plan, as the intervals were not long enough for his mind to get "freely, freshly, vigorously at work," the speech becoming "a series of jerks."

Ordinarily there should not be more than two to four main headings in the final outline, and not more than two or three subheadings under each main heading. Sub-subheadings are generally inadvisable; that is, let this skeleton outline state clearly but briefly the succession and connection of your points, and then trust yourself to

build your speech from this supporting scaffold. Again, aim to arrange the outline so that the memory is to recall not words primarily, but rather the ideas which the words represent. Associated ideas will often be found helpful in recalling the thought sequence, but elaborate schemes of mnemonics usually represent wasted energy. Beware of using mere catchwords which, if forgotten, break the thread of the discourse. Let each heading be a single proposition, and one only, so that, if the particular form of statement be forgotten, the idea contained in the proposition may be recalled.

A subject will often be of such a nature that the plan of treatment will readily arrange itself. More often, however, such will not be the case. By a preliminary analysis you will need to choose some one phase of the general subject, to decide upon some one course through a wide field by which you may reach your object. Anyhow, plan making for a particular speech is always an individual task. Beware of the conventional, regulation plans that are laid down in the books, for there is no one proper plan. A glance at the following types may, however, be suggestive.

First, there is the *narrative* method, familiar from its exposition in treatises on rhetoric. This method is most frequently employed when certain events—a statement of historical facts—form the principal part of the discourse. Certain leading events, following the order of time or grouped together according to their nature, furnish the main divisions. The order of time is the most obvious plan of procedure, but this plan should be departed from whenever the story can otherwise be better and more dramatically told. If the events are already

more or less familiar to the hearers, aim to give the narrative in a new way, to throw some side lights on it, and thus to incite fresh interest.

To give a narrative in a manner at once clear and interesting is an art requiring much skill. What is called the opening statement in a trial at law consists in almost pure narrative, — a statement of the facts on which the plaintiff or defendant relies in the action. It includes, of course, references to the evidence by which the attorney hopes to prove his case, but argument or appeal can properly come only after the witnesses in the case have been heard. The power of clear and intelligible statement in opening his case is no small asset of the successful advocate, for nine tenths of our lawsuits, it has been calculated, turn upon questions of fact, and not upon questions of law. “Yet how very differently is this opening statement made by different speakers! In the hands of one it is a confused jumble of assertions, which it is hopeless to unravel or understand, and we await the story of the witnesses to discover what it all means. In the case of another it is clear, so far as it goes, but neither coherent nor convincing; wanting in proportion, perhaps, and, for some indefinable reason, by no means calculated to make that good first impression which it should be the opener’s aim to achieve. In the hands of the accomplished advocate, however, this plain and simple statement becomes in a great case a supreme work of art. The most complicated issues are made clear, the driest details are made intelligible, if not interesting, each fact or document or circumstance finds its appropriate place, and the good order of the whole constitutes in itself a presumption in favor of the

client, though no formal argument has been advanced from beginning to end." ¹

Speaking generally, whenever the subject allows a departure from the purely narrative method, this should be done, for in public speaking narration is usually employed only as a means to conviction or persuasion. Take, for example, a biographical subject. If a student is assigned the name of some great man as a subject for a ten-minute speech, the temptation is — moving along the line of least resistance — to read a sketch of the man's life in some biography or in an encyclopedia, and prepare an abstract of this for his speech. In such case the student's outline (and this is not an imaginary case) runs something like this : (1) his birth and parentage ; (2) boyhood ; (3) middle life ; (4) old age ; (5) death. Now a speech from such an outline, aside from being a mere compilation, can be of no earthly interest to any one. Of what interest to the average hearer are the particular place and date of a man's birth, an account of his childhood diseases and behavior at school, or the details of his last sickness ? To come back to our stock inquiry, *What is the object of this speech ?* If a great man, what did he stand for ? What was the ruling purpose of his life, and was this purpose commendable ? What is the lesson of his life ? What constitute the marks of his greatness ? You might say, in answer to the last question, that he was great as a statesman, or as an orator, or as a patriot, or as a man. Very well, then your object should be to show that he was great, and why, in some one of these respects, — for any one would be sufficient, no doubt, for a ten-minute speech, — and in every such case

¹ Power, "The Making of an Orator," 25.

it is always best to confine your energies to the production of a single impression. Thus you have both narrowed your subject to a single object, and also changed your narrative, "encyclopedic" method to one embodying some purpose and interest.

A second method is the *textual*. The sermon is a familiar example. In this method a verse from the Bible, a motto, a line of poetry, a proverb, or some striking epigram affords a basis for each part of the discourse. The speeches entitled "Smashed Crockery" and "A Shot at the Decanter," to be found among the examples at the end of this chapter, might be cited as examples of the textual method. When the text itself is well known, an outline based upon it has the advantage of assisting the memory both of speaker and hearer by suggesting each part of the discourse at the proper time.

A third method may be termed the *topical*. This method is used in those cases where the speaker aims to present only particular features, or phases, of his subject. He selects certain topics, say three, related to the subject and to each other, and confines his efforts to enforcing the three points selected, — to making three definite impressions upon the surface of his subject and upon the minds of his hearers; for example, the speech of Edward Everett Hale (Chap. II, p. 48). This method, which evolves a plan by the process of exclusion, may of course be employed in connection with another method, for none of these methods are exclusive of each other.

A fourth method is the *logical*. It is adapted to the unfolding of some abstruse subject, to the demonstration

of some great truth, or to the proof of some proposition which the speaker wishes the audience to accept. It allows the most symmetrical plan of any of the methods so far suggested. The subject is unfolded with all the precision of a proposition in geometry. The main headings should be propositions reading as reasons for the truth to be unfolded or proved, the subheadings should read as reasons for their respective main headings, and together all should lead forward to the conclusion. This is the method peculiarly adapted for debate. The speech of Carl Schurz (Chap. VI, p. 138) would be, in part, an example.

Finally, a fifth method we will call, for want of a better term, the *single-minded*. The speaker decides that some central thought, lodged in the minds of his hearers, will best accomplish his object in speaking. This central thought is then analyzed into two or three propositions, the enforcement and illustration of which will serve to fasten in the minds of the hearers the central thought, and so to secure the desired result. Or, to put the method in military terms, the thought is organized like an army, and this organization is effected with a view of a particular point of attack. For example, Herbert Spencer, in his "Philosophy of Style," uses what we have termed the single-minded method. His whole treatise is grouped about this proposition as the central thought: the economy of the reader's or hearer's attention determines all rules of composition. Another example of this method may be found in the speech by Mr. Eggleston on "Southern Literature" (Chap. VI, p. 139). This method is a most effective one, and should be used whenever the subject lends itself to such treatment. Its singleness

of purpose always tends to make a strong, because a single, impression upon the minds of the hearers.

Whatever may be the method employed in outlining a particular speech, it is best, since every speech must have a beginning, a greater or less continuance, and an ending, to start out with the threefold divisions of Introduction, Discussion, and Conclusion. The function of the introduction is to get on good terms with your audience, to secure their interest and attention, so that they will be receptive to what follows. The discussion is the main part of the speech; in this your line of thought is unfolded and enforced. The conclusion should reënforce the discussion, all new matter or digressions being avoided. It may consist in a general summary of the main points, or an appeal that naturally follows from your discussion, or a general statement, argument, or quotation that contains the gist of the whole speech; or it may be a combination of any two or all three of these. In any event, always aim in the conclusion to gather up the main thoughts that have been presented, and mass their appropriateness and their force.

By way of summary of our third step, there follows a blank outline showing the general plan to be followed. In class work the author has found it advantageous to have printed blanks, similar to that given below, for distribution to students; to have each student write the outline of his speech on this blank, and hand it to the instructor when called upon to speak. It is to be understood, of course, that in drawing up a particular outline all the blank spaces need not necessarily be filled. A given subject, for example, will require little or no introduction, especially if a preceding speaker has supplied

one. The discussion may require but one main heading, and under any main heading but one, two, or three sub-heads — or none — may be used. Rarely, however, for the reasons previously urged, should more headings be employed than the following blank provides.

BLANK OUTLINE OF SPEECH

Topic

Introduction

- 1.
- 2.
- 3.

Discussion

I.

- 1.
- 2.
- 3.
- 4.

II

- 1.
- 2.
- 3.
- 4.

III

- 1.
- 2.
- 3.
- 4.

Conclusion

- 1.
- 2.
- 3.

4. *The final outline to be memorized.* Now that the final plan of the speech has been written out, what shall be done with it? By all means, burn it into your memory, and when you come to deliver the speech appear without the written outline. This of course requires courage, but sooner or later the speaker should learn to walk without crutches. Of the two or three occasions when Wendell Phillips spoke with notes one of his biographers says, "It was like an eagle walking." True, many good speakers have their notes for reference, but at the best it is a makeshift plan, a compromise between the reading and extempore method, and however little the speaker may be confined to his notes, they detract from his force and directness in delivery, from that personal grapple with the audience which we saw was one great advantage of the extempore method. The prayer of the Presbyterian deacon in the presence of his note-using pastor, "O Lord! teach thy servants to speak from the heart to the heart, and not from a little piece of paper, as the manner of some is," no doubt expresses the unuttered feelings of hearers when they see the speaker turn from them to his notes. In his "Hints on Writing and Speech Making," Colonel Higginson says :

"Never carry a scrap of paper before an audience. If you read your address altogether, that is very different. . . . It is the combination that injures. So long as a man is absolutely without notes, he is not merely thrown on his own resources, but his hearers see and know that he is; their sympathy goes along with him; they wish him to go triumphantly through. But if they once see that he is relying partly on the stilts and leading strings

of his memoranda, their sympathy languishes. It is like the difference between a man who walks a tight rope boldly, trusting wholly to his balance pole, and the man who is looking about every moment for something by which to steady himself. What is the aim of your notes? You fear that without them you may lose your thread, or your logical connection, or some valuable fact or illustration. But you may be sure that neither thread nor logic nor fact nor argument is so important to the audience as that they should be kept in entire sympathy with yourself, that the magnetic contact, or whatever we call it, should be unbroken. The chances are that nobody will miss what you leave out, if you forget anything; but you will lose much if you forego the continuous and confiding attention given to a speaker who is absolutely free.

“The late Judge B. R. Curtis once lost a case in court of which he felt very sure — one in which John P. Hale of New Hampshire, a man not to be compared with him as a lawyer, was his successful antagonist. When asked the reason, he said: ‘It was very curious. I had all the law and all the evidence, but that fellow Hale somehow got so intimate with the jury that he won the case.’ To be intimate with your audience is half the battle, and nothing so restricts and impedes that intimacy as the presence of a scrap of paper.”

5. *Silent speaking.* The final outline having been prepared and memorized, the last step in preparation for delivery is to silently think out the speech. This requires what has been called “mental vision,” and it, like other qualities of mind, can be cultivated by practice. Aim first to see the line of thought as a whole, —

the object you are to aim to reach, and the road you are to traverse in reaching it. Your main outline headings represent so many stages in your course; see if you can pass from one to the other readily and smoothly. In this thinking-out process, if you find any gaps in the thought, study how to close these up, or to bridge them over. The main headings, again, are units in the thought development; mentally develop these seriatim, deciding how each can be most clearly and strikingly presented by the concrete statement of a fact, by an illustration, by an anecdote, weaving in, at the proper time, the material previously gathered and not noted in the outline.

The idea of *silent* thinking has purposely been stressed, because it is a necessary prerequisite for thinking while speaking. Having silently thought out the speech, it may often be a good plan, as an aid to fixing the ideas in the memory, to tell them to yourself, or to an imaginary audience, or to a friend. But in no case should you consciously memorize the form of expression or write out in advance any part of your speech. Only by following this advice strictly can you make real progress in real extempore speaking.

EXERCISES

1. Select one or more of the exercises in the Appendix, and let each student prepare a topic for an extempore speech according to the text. Discuss with the class the results of each student's work in (a) the analysis of his subject, (b) the readings for amplification, (c) the full outline of the proposed speech, and (d) the short final outline for memorizing.

2. Let each student deduce an outline from one of the following speeches, and then reproduce the speech extemporaneously from such outline to the class as an audience.

I. SMASHED CROCKERY

Speech of St. Clair McKelway before the National Society of China Importers, New York City, February 6, 1896

Mr. Chairman and Friends: The china I buy abroad is marked "Fragile" in shipment. That which I buy at home is marked "Glass—This side up with care." The foreign word of caution is fact. The American note of warning is fiction—with a moral motive. The common purpose of both is protection from freight factors and baggage smashers. The European appeals to knowledge. The American addresses the imagination. The one expresses the truth. The other extends it. Neither is entirely successful. The skill and care of shippers cannot always victoriously cope with the innate destructiveness of fallen human nature. There is a great deal of smashed crockery in the world.

You who are masters in the art of packing things and we whose vocation is the art of putting things, both have reason to know that no pains of placing or of preparation will guarantee freight or phrases, plates or propositions, china of any kind or principles of any sort, from the dangers of travel or from the tests of time. Your goods and our wares have to take their chances in their ways across the seas, throughout the land and around the world. You lose some of yours merely in handling. The defects of firing cannot be always foreseen. The intrusion of inferior clay cannot be always prevented. The mere friction of contact may produce bad nicks. Nor is the fineness nor excellence of the product an insurance against mishaps. From your factories or stores your output is at the mercy of carriers without compunction, and in our homes it is exposed to the heavy hands of servants without sentiment. The pleasure of many a dinner is impaired by the fear or the consciousness that inapt peasants are playing havoc with the treasures of art on which the courses are served.

If, however, the ceramic kingdom is strewn with smashed crockery, how much more so are the worlds of theology, medicine, politics, society, law, and the like. No finer piece of

plate was ever put forth than the one inscribed: "I will believe only what I know." It was for years agreeable to the pride and vanity of the race. It made many a fool feel as if his forehead was lifted as high as the heavens, and that at every step he knocked out a star. When, however, the discovery was made that this assumption to displace deity amounted to a failure to comprehend nature, some disappointment was admitted. He who affected by searching to find out and to equal God could not explain the power by which a tree pumps its sap from roots to leaves, or why a baby rabbit rejects the grasses that would harm it, or why a puling infant divines its mother among the motley and multitudinous mass of sibilant saints at a sewing society which is discussing the last wedding and the next divorce. He "who admits only what he understands" would have to look on himself as a conundrum and then give the conundrum up. He would have the longest doubts and the shortest creed on record. Agnosticism is part of the smashed crockery of the moral universe.

Nor is the smug and confident contention, "Medicine is a science, one and indivisible," so impressive and undented as it was. Sir Astley Cooper in his plain, blunt way is reported to have described his own idea of his own calling as "a science founded on conjecture and improved by murder." Medical intolerance cannot be legislated out of existence, but it has no further recognition in legislation. The claim that men and women must die *secundum artem* in order to have any permit to live here or to live hereafter, has gone to the limbo of smashed crockery in the realm of therapeutics. The arrogant pretension that men must die *secundum artem* has been adjourned — *sine die*. And the state which prescribes uniform qualifications among the schools will yet require uniform consultations between them in the interest of the people whom they impartially prod and concurrently purge with diversity of methods, but with parity of price.

Other long impressive and long pretty plaques have also been incontinently smashed. One was lovingly lettered: "Once a Democrat, always a Democrat." Another was inscribed: "Unconditional Republicanism." In the white light

of to-day the truth that an invariable partisan is an occasional lunatic becomes impressively apparent. Party, under increasing civilization, is a factor, not a fetish. It is a means, not an end. It is an instrument, not an idol. Man is its master, not its slave. Not that men will cease to act on party lines. Party lines are the true divisional boundary between schools of thought. No commission is needed to discover or to establish those lines. They have made their own route or course in human nature. The bondage from which men will free themselves is bondage to party organizations. Those organizations are combinations for power and spoils. They are feudal in their form, predatory in their spirit, military in their methods, but they necessarily bear no more relations to political principles than Italian banditti do to Italian unity, or the men who hold up railway trains do to the laws of transportation. Party slavery is a bad and disappearing form of smashed crockery.

The smashed crockery of society and of law could also be remarked. Our fathers' dictum, that it is the only duty of women to be charming, deserves to be sent into retirement. It is no more their duty to be charming than it is the duty of the sun to light, or the rose to perfume, or the trees to cast a friendly shade. A function is not a duty. In the right sense of the word it is a nature or a habit. It is the property of women and it is their prerogative to be charming, but if they made it a duty, the effort would fail, for the intention would be apparent and the end would impeach the means. Indeed, the whole theory of the eighteenth century about women has gone into the limbo of smashed crockery. It has been found that education does not hurt her. It has been discovered that learning strengthens her like a tonic and becomes her like a decoration. It has been discovered that she can compete with men in the domain of lighter labor, in several of the professions, and in not a few of the useful arts. The impression of her as a pawn, a property, or a plaything came down from paganism to Christianity and was too long retained by the Christian world. There is even danger of excess in the liberality now extended to her. The toast, "Woman, Once Our Superior and Now Our Equal," is not without satire as well as

significance. There must be a measurable reaction against the ultra tendency in progress which has evolved the New Woman, as the phrase is. I never met one and I hope I never shall. The women of the present, the girls of the period, the sex up to date, will more than suffice to double our joys and to treble our expenses. The new fads, as well as the old fallacies, can be thrown among the smashed crockery of demolished and discarded misconceptions.

I intended to say much about the smashed crockery of the lawyers. I intended to touch upon the exploded claim that clients are their slaves, witnesses theirs for vivisection, courts their playthings, and juries their dupes. More mummary has thrived in law than in even medicine or theology. The disenchanting and discriminating tendency of a realistic age has, however, somewhat reformed the bar. Fluency, without force, is discounted in our courts. The merely smart practitioner finds his measure quickly taken, and that the conscientious members of his calling hold him at arm's length. Judges are learning that they are not rated wise when they are obscure, or profound when they are stupid, or mysterious when they are reserved. Publicity is abating many abuses both of the bench and the bar. It will before long, even in this judicial department, require both rich and poor to stand equal before the bar of justice. The still-continuing scandals of partitioning refereeships among the family relatives of judges will soon be stopped, and the shame and scandal of damage suits or of libel suits, without cause, maintained by procured and false testimony and conducted on sheer speculation, will be brought to an end. The law is full of rare crockery, but it is also replete with crockery that ought to be smashed. Much bad crockery in it has been smashed and much more will be, if necessary, by the press, which is itself not without considerable ceramic material that could be pulverized with signal benefit to the public and to the fourth estate.

But why am I talking about smashed crockery when I am told that it is the very life of your trade? Were crockery imperishable this would be the last dinner of your association. Your members would be eating cold victuals at area doors,

passed to you on the plates you have made, by the domestics whose free-and-easy carelessness is really the foundation of your fortunes. You want crockery to be smashed, because the more smash the more crockery, and the more crockery the more output, and the more output the more revenue, and the more revenue the more Waldorf dinners, and the more Waldorf dinners the more opportunity for you to make the men of other callings stand and deliver those speeches, which I like to hear, and in the hope of hearing which I now give way.

II. DEMOCRACY AND THE SOUTH

Extract from a speech by Henry W. Grady before the Bay State Club, Boston, 1889

Mr. President and Gentlemen : I am confident you will not expect a speech from me this afternoon, especially as my voice is in such a condition that I can hardly talk. I am free to say that it is not a lack of ability to talk, because I am a talker by inheritance. I come by it honestly. My father was an Irishman, my mother was a woman.

Now, I do not intend to make a political speech, although when Mr. Cleveland expressed some surprise at seeing me here, I said : " Why I am at home now ; I was out visiting last night." I was visiting mighty clever folks, but still I was visiting. Now I am at home.

It is the glory and the promise of democracy, it seems to me, that its success means more than partisanship can mean. I have been told that what I said helped the Democratic party in this state. Well, the chief joy that I feel at that, and that you feel, is that, beyond that and above it, it helped those larger interests of the republic, and those essential interests of humanity that for seventy years the Democratic party has stood for, being the guarantor and defender.

It is the pride, I believe, of the South, with her simple faith and her homogeneous people, that we elevate there the citizen above the party, and the citizen above everything. We teach a man that his best guide at last is his own conscience, that his sovereignty rests beneath his hat, that his own right arm and

his own stout heart are his best dependence ; that he should rely on his state for nothing that he can do for himself, and on his government for nothing that his state can do for him ; but that he should stand upright and self-respecting, dowering his family in the sweat of his brow, loving to his state, loyal to his republic, earnest in his allegiance wherever it rests, but building at last his altars above his own hearthstone and shringing his own liberty in his own heart. That is a sentiment that I would not have been afraid to avow last night. And yet it is mighty good democratic doctrine, too.

I went to Washington the other day, and I stood on the Capitol hill, and my heart beat quick as I looked at the towering marble of my country's Capitol, and a mist gathered in my eyes as I thought of its tremendous significance, of the armies and the treasury, and the judges and the President, and the Congress and the courts, and all that was gathered there ; and I felt that the sun in all its course could not look down on a better sight than that majestic home of a republic that has taught the world its best lessons of liberty. And I felt that if honor and wisdom and justice abided therein, the world would at last owe that great house, in which the ark of the covenant of my country is lodged, its final uplifting and its regeneration.

But a few days afterwards I went to visit a friend in the country, a modest man, with a quiet country home. It was just a simple, unpretentious house, set about with great trees and encircled in meadow and field rich with the promise of harvest ; the fragrance of the pink and the hollyhock in the front yard was mingled with the aroma of the orchard and the garden, and the resonant clucking of poultry and the hum of bees. Inside was quiet, cleanliness, thrift, and comfort.

Outside there stood my friend, the master, — a simple, independent, upright man, with no mortgage on his roof, no lien on his growing crops, — master of his land and master of himself. There was the old father, an aged and trembling man, but happy in the heart and home of his son. And, as he started to enter his home, the hand of the old man went down on the young man's shoulder, laying there the unspeakable blessing of

an honored and honorable father, and ennobling it with the knighthood of the fifth commandment. And as we approached the door the mother came, a happy smile lighting up her face, while with the rich music of her heart she bade her husband and her son welcome to their home. Beyond was the housewife, busy with her domestic affairs, the loving helpmate of her husband. Down the lane came the children after the cows, singing sweetly, as like birds they sought the quiet of their rest.

So the night came down on that house, falling gently as the wing of an unseen dove. And the old man, while a startled bird called from the forest and the trees thrilled with the cricket's cry, and the stars were falling from the sky, called the family around him and took the Bible from the table and called them to their knees. The little baby hid in the folds of its mother's dress while he closed the record of that day by calling down God's blessing on that simple home. While I gazed, the vision of the marble Capitol faded ; forgotten were its treasures and its majesty ; and I said : " Surely here in the homes of the people lodge at last the strength and the responsibility of this government, the hope and the promise of this republic."

My friends, that is the democracy of the South ; that is the democratic doctrine we preach ; a doctrine, sir, that is writ above our hearthstones. We aim to make our homes, poor as they are, self-respecting and independent. We try to make them temples of refinement, in which our daughters may learn that woman's best charm and strength is her gentleness and her grace, and temples of liberty in which our sons may learn that no power can justify and no treasure repay for the surrender of the slightest right of a free individual American citizen.

You want to know about the South. My friends, we representative men will tell you about it. I just want to say that we have had a hard time down there.

I attended a funeral once in Pickens county in my state. A funeral is not usually a cheerful object to me unless I could select the subject. I think I could, perhaps, without going a hundred miles from here, find the material for one or two

cheerful funerals. Still, this funeral was peculiarly sad. It was a poor "one gallus" fellow, whose breeches struck him under the armpits and hit him at the other end about the knee — he didn't believe in décolleté clothes. They buried him in the midst of a marble quarry; they cut through solid marble to make his grave, and yet a little tombstone they put above him was from Vermont. They buried him in the heart of a pine forest, and yet the pine coffin was imported from Cincinnati. They buried him within touch of an iron mine, and yet the nails in his coffin and the iron in the shovel that dug his grave were imported from Pittsburg. They buried him by the side of the best sheep-grazing country on the earth, and yet the wool in the coffin bands and the coffin bands themselves were brought from the North. The South didn't furnish a thing on earth for that funeral but the corpse and the hole in the ground. There they put him away and the clods rattled down on his coffin, and they buried him in a New York coat and a Boston pair of shoes and a pair of breeches from Chicago and a shirt from Cincinnati, leaving him nothing to carry into the next world with him to remind him of the country in which he lived and for which he fought for four years, but the chilled blood in his veins and the marrow in his bones.

Now we have improved on that. We have got the biggest marble-cutting establishment on earth within a hundred yards of the grave. We have got a half dozen woolen mills right around it, and iron mines, and iron furnaces, and iron factories. We are coming to meet you. We are going to take a noble revenge, as my friend, Mr. Carnegie, said last night, by invading every inch of your territory with iron, as you invaded ours twenty-nine years ago.

We bring to you, from hearts that yearn for your confidence and for your love, the message of fellowship from our homes. This message comes from consecrated ground. The fields in which I played were the battlefields of this republic, hallowed to you with the blood of your soldiers who died in victory, and doubly sacred to us with the blood of ours who died undaunted in defeat. All around my home are set the hills of Kenesaw, — all around the mountains and hills down which the gray flag

fluttered to defeat, and through which American soldiers from either side charged like demigods ; and I do not think I could bring you a false message from those old hills and those sacred fields — witnesses twenty years ago, in their red desolation, of the deathless valor of American arms and the quenchless bravery of American hearts, and in their white peace and tranquillity to-day of the imperishable Union of the American states and the indestructible brotherhood of the American people.

It is likely that I will not again see Bostonians assembled together. I therefore want to take this occasion to thank you, and my excellent friends of last night and those friends who accompanied us this morning, for all that you have done for us since we have been in your city, and to say that whenever any of you come South just speak your name, and remember that Boston or Massachusetts is the watchword, and we will meet you at the gates.

The monarch may forget the crown
That on his head so late hath been ;
The bridegroom may forget the bride
Was made his own but yester e'en ;
The mother may forget the babe
That smiled so sweetly on her knee ;
But forget thee will I ne'er, Glencairn,
And all that thou hast done for me.

III. A SHOT AT THE DECANTER

*Extract from an address by Theodore L. Cuyler*¹

There is a current story that a Quaker once discovered a thief in his house ; and, taking his grandfather's old fowling piece, he quietly said, " Friend, thee had better get out of the way, for I intend to fire this gun *right where thee stands.*"

With the same considerate spirit we warn certain good people that they had better take the decanter off their table, for we intend to aim a Bible truth right where that decanter stands. It is in the wrong place. It has no more business to be there at all than the thief had to be in the honest Quaker's house.

¹ " Thoughts for the Occasion — Patriotic and Secular," 573.

We are not surprised to find a decanter of alcoholic poison on the counter of a dramshop whose keeper is "licensed" to sell death by measure. But we are surprised to find it on the table or the sideboard of one who professes to be guided by the spirit and the teachings of God's Word. That bottle stands right in the range of these inspired words of St. Paul: "*It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.*" This text must either go out of the Christian's Bible, or the bottle go off the Christian's table. The text will not move, and the bottle must.

IV. THE UNION OF STATES

Speech of Benjamin Harrison at a dinner of the New England Society of Pennsylvania, Philadelphia, December 22, 1893

Mr. President and Gentlemen: Your cordial welcome to-night crowns three days of most pleasurable stay in this good city of Philadelphia. The days have been a little crowded; I think there have been what our friends of the Four Hundred would probably call "eight distinct functions"; but your cordiality and the kind words of your presiding officer quite relieve my fatigue and suggest to me that I shall rightly repay your kindness by making a very short speech.

I dread this function which I am now attempting to discharge more than any other that confronts me in life. The after-dinner speaker, unlike the poet, is not born, — he is made. I am frequently compelled to meet in disastrous competition about some dinner table gentlemen who have already had their speeches set up in the newspaper offices. They are given to you as if they were fresh from the lip; you are served with what they would have you believe to be "impromptu boned turkey"; and yet, if you could see into the recesses of their intellectual kitchen, you would see the days of careful preparation which have been given to these spontaneous utterances. The after-dinner speaker needs to find somewhere some unworked joker's quarry, where some jokes have been left without a label on them; he needs to acquire the art of seeming to pluck, as he goes along in the progress of his speech, as by

the wayside, some flower of rhetoric. He seems to have passed it and to have plucked it casually, but it is a boutonnière with tin foil around it. You can see, upon close inspection, the mark of the planer on his well-turned sentences. Now, the competition with gentlemen who are so cultivated is severe upon one who must speak absolutely upon the impulse of the occasion. It is either incapacity or downright laziness that has kept me from competing in the field I have described.

It occurred to me to-day to inquire why you had to associate six states in order to get up a respectable society. If you would adopt the liberal charter method of the Ohio Society, I have no doubt you could subdivide yourselves into six good societies. The Ohio Society admits to membership everybody who has lived voluntarily six months in Ohio. No involuntary resident is permitted to come in.

But the association of these states and the name "New England" is a part of an old classification of the states which we used to find in the geography, and all of that classification has gone except New England and the South. "The West" has disappeared, and the "Middle States" cannot be identified. Where is "the West"? Why, just now it is the point of that long chain of islands that puts off from the Alaska coast. . . . I fancy it will not be long until you enjoy the distinction of being the only great subdivision of the states; for, my fellow-citizens, whatever barriers prejudice may raise, whatever obstruction the interests of men may interpose, whatever may be the outrages of cruelty to stay the march of men, that which made the subdivision called "the Southern States," and all that separated them from the states of the West and of the North, will be obliterated.

I am not sure, though the story runs so, that I have a New England strain. The fact is that I have recently come to the conclusion that my family was a little overweighted with ancestry, and I have been looking after posterity. But the New England character and the influence of New England men and women have made their impress upon the whole country. The love of education, the resolve that it should be general, the love of home with all the pure and sacred influences that

cluster about it, are elements in the New England character that have a saving force which is incalculable in this great nation in which we live. Your civil institutions have been free, high, and clean. From the old town-meeting days till now, New England has believed in and practiced the free election and the fair count. But, gentlemen, I cannot enumerate all your virtues — time is brief, the catalogue long. Will you permit me to thank you and your honored President for your gracious reception of me to-night?

V. THE TYPICAL DUTCHMAN

Speech of Henry van Dyke at the fifth annual banquet of the Holland Society of New York, January 10, 1890

Mr. President and Members of the Holland Society: Who is the typical Dutchman? Rembrandt, the splendid artist; Erasmus, the brilliant scholar; Coster, the inventor of printing; Leuwenhoek, the profound scientist; Grotius, the great lawyer; Barendz, the daring explorer; De Witt, the skillful statesman; Van Tromp, the trump of admirals; William the Silent, heroic defender of liberty against a world of tyranny; William III, the emancipator of England, whose firm, peaceful hand, just two centuries ago, set the Anglo-Saxon race free to fulfill its mighty destiny — what hero, artist, philosopher, discoverer, lawgiver, admiral, general, or monarch shall we choose from the long list of Holland's illustrious dead to stand as the typical Dutchman?

Nay, not one of these men, famous as they were, can fill the pedestal of honor to-night. For though their glorious achievements have lent an undying luster to the name of Holland, the qualities that really created her and made her great, lifted her in triumph from the sullen sea, massed her inhabitants like a living bulwark against oppression, filled her cities with the light of learning and her homes with arts of peace, covered the ocean with her ships and the islands with her colonies, — the qualities that made Holland great were the qualities of the common people. The ideal character of the Dutch race is not an exceptional genius, but a plain, brave, straightforward, kind-hearted, liberty-loving, law-abiding citizen, — a man with a healthy conscience,

a good digestion, and a cheerful determination to do his duty in the sphere of life to which God has called him. Let me try to etch the portrait of such a man in few and simple lines. Grant me but six strokes for the picture.

The typical Dutchman is an honest man, and that's the noblest work of God. Physically he may be, and if he attends these dinners he probably will be, more or less round. But morally he must be square. And surely in this age of sham, when there is so much plated ware that passes itself off for solid silver, and so much work done at half measure and charged at full price, so many doctors who buy diplomas, and lawyers whose names should be Necessity, because they know no law, and preachers who insist on keeping in their creeds doctrines which they do not profess to believe — surely in this age, in which skyrockets are so plentiful and well-seasoned firewood is so scarce, the man who is most needed is not the genius, the discoverer, the brilliant sayer of new things, but simply the honest man, who speaks the truth, pays his debts, does his work thoroughly, and is satisfied with what he has earned.

The typical Dutchman is a free man. Liberty is his passion, and has been since the days of Leyden and Alkmaar. It runs in the blood. A descendant of the old Batavian who fought against Rome is bound to be free at any cost ; he hates tyranny in every form.

I honor the man who is willing to sink
Half his present repute for the freedom to think ;
And when he has thought, be his cause strong or weak,
Will sink t'other half for the freedom to speak,
Caring naught for what vengeance the mob has in store,
Let that mob be the upper ten thousand, or lower.

This is the spirit of the typical Dutchman. Never has it been more needed than it is to-day ; to guard our land against the oppression of the plutocrat on the one hand, and the demagogue on the other hand ; to prevent a government of the parties by the bosses for the spoils ; and to preserve a government of the people, by the people, for the people.

The typical Dutchman is a prudent man. He will be free to choose for himself; but he generally chooses to do nothing rash. He does not admire those movements which are like the Chinaman's description of the toboggan slide, "Whiz! Walk a mile!" He prefers a one-story ground rent to a twelve-story mortgage with an elevator. He has a constitutional aversion to unnecessary risks. In society, in philosophy, in commerce, he sticks to the old way until he knows that the new one is better. On the train of progress he usually sits in the middle car, sometimes in the smoker, but never on the cow-catcher. And yet he arrives at his destination all the same.

The typical Dutchman is a devout man. He could not respect himself if he did not reverence God. Religion was at the center of Holland's most glorious life, and it is impossible to understand the sturdy heroism and cheerful industry of our Dutch forefathers without remembering that whether they ate or drank or labored or prayed or fought or sailed or farmed, they did all to the glory of God. The only difference between New Amsterdam and New England was this: the Puritans founded a religious community with commercial principles; the Dutchman founded a commercial community with religious principles. Which was the better I do not say; but every one knows which was the happier to live in.

The typical Dutchman is a liberal man. He believes, but he does not persecute. He says, in the immortal words of William III, "Conscience is God's province." So it came to pass that New Amsterdam became an asylum for the oppressed in the New World, as old Amsterdam had been in the Old World. No witches burned; no Quakers flogged; peace and fair chances for everybody; love God as much as you can, and don't forget to love your neighbor as yourself. How excellent the character in which piety and charity are joined!

But one more stroke remains to be added to the picture. The typical Dutchman is a man of few words. Perhaps I ought to say he *was*; for in this talkative age, even in the Holland Society, a degenerate speaker will forget himself so far as not to keep silence when he talks about the typical Dutchman. But those old companions who came to this country previous

to the year 1675, as Dutch citizens, under the Dutch flag, and holding their tongues in the Dutch language, — ah, they understood their business. Their motto was *facta non verba*. They are the men we praise to-night in our song of The Typical Dutchman :

They sailed from the shores of the Zuider Zee
Across the stormy ocean,
To build for the world a new country
According to their notion ;
A land where thought should be free as air,
And speech be free as water ;
Where man to man should be just and fair,
And law be liberty's daughter.
They were brave and kind,
And of simple mind,
And the world has need of such men ;
So we say with pride
(On the father's side),
They were typical Dutchmen. . . .

They held their faith without offense,
And said their prayers on Sunday ;
But they never could see a bit of sense
In burning a witch on Monday.
They loved their God with a love so true,
And with a head so level,
That they could afford to love men too,
And not be afraid of the devil.
They kept their creed
In word and deed,
And the world has need of such men ;
So we say with pride
(On the father's side),
They were typical Dutchmen.

CHAPTER VI

THE ORAL PRESENTATION

We come now to the moment of delivery. It is not my purpose to deal with the technique of delivery; this belongs to a more elementary treatise. With primary reference, then, to the presentation of the subject-matter of a speech, what should be its leading characteristics? From the ordinary faults of extempore speaking, as they have appeared in the efforts of students first practicing this method, we may deduce the following points. A speech should have (1) unity; (2) clearness; (3) concreteness; (4) proportion; (5) movement; (6) it should produce a single definite impression, or, at the most, two or three definite impressions; and (7) it should be a lesson for improvement in succeeding efforts.

Let us consider these points seriatim. Some of them — since the final outline is the guide for the oral presentation — have been noticed in the preceding chapter. Our discussion now will therefore necessarily be partly a repetition, but in such cases the points will, by reason of their importance, bear repetition.

1. *Unity.* The finished speech should stand forth as a complete whole, not as a motley of disjointed parts. The object of the speech should always loom up prominently both to the speaker and to his audience. This object may, as we have seen, often be expressed by a central thought. Then let all parts of the speech revolve

about this central thought, adhering to it by the law of affinity, so that a hearer cannot think of a division of the speech without at the same time thinking of the speech as a whole.

2. *Clearness*. Essential in written discourse, clearness is absolutely indispensable in spoken discourse. If the thought is not apparent on first reading, the reader may go back and review. The hearer cannot do this; he must get the thought as the speaker proceeds, else not get it at all. This fact the speaker should always keenly realize, and not make the mistake of assuming the same knowledge of his subject on the part of the audience, no matter how intelligent they may be, as he himself has. When due preparation has been made for a speech, the speaker is thereby a specialist, for that occasion, on his particular subject, and he should err on the side of over-explicitness, rather than run the risk of not making his thought readily apparent to an attentive listener.

Clear expression is, of course, the result of clear thinking. If your ideas are muddy, you cannot hope to make them clear to your audience. The necessity for a *thought-basis* for every speech has been discussed in the preceding chapter. Now the mental process of thinking out your speech must be repeated at the moment of delivery. Extempore speaking is also extempore thinking, or, as we say, thinking on the feet. The ideas, as previously outlined, must be clearly grasped as the speech is developed point by point. Sir William Hamilton declared that "clear thinking, distinct thinking, and connected thinking are the virtues of the intellect"; and they are certainly indispensable aids to effective extempore speaking.

3. *Concreteness*. Necessary as it is to have a speech clearly outlined, the outline must be filled out in the oral presentation. And this must be done, not by reciting the parts of your skeleton outline, and then filling in with a dry statement of subsidiary parts; the skeleton must be attractively clothed, — it must be filled out with flesh and blood. A fit subject for a speech is no fit subject for an autopsy; so do not exhibit the skeleton. Do not, at the outset, weary and discourage your hearers by telling them that you will divide your speech into such and such divisions; that after you have done so and so, you will then do so and so, and finally, and in conclusion, so and so. Go on and do it. This firstly, secondly, thirdly method was the bane of the old-time sermon. In an argument it is oftentimes helpful to give briefly a partition of your lines of proof in order to aid the hearers in following you, but otherwise a formal partition should usually be avoided. By this is meant a partition of the whole discourse at the outset. It does not mean that the points of your outline, as you come to them, should never be stated, for frequently a point may properly be named in the opening sentence of a transition in the thought, as the text of a new paragraph. This will of course depend on whether or not you wish to tell your audience in advance the point you wish to make. In any event, as a general proposition, do not protrude your outline in the oral presentation, but let your presentation be such that the hearer may readily deduce it.

In this connection the matter of transitions from one division of your speech to the next demands particular care. In the progress of your speech you will say to

yourself, "I have developed this division of my outline ; I now wish to take up this point " ; but usually guard against saying this aloud. In passing from one part of the outline to the other, it is a great art to hit a new idea at just the right angle ; to have the opening words of each division echo the thought just uttered and point forward to the thought that is to follow, without at the same time laying bare the framework of your speech.

Concreteness should characterize the speech as a whole. Without it no speech can come very close to the hearts of an audience. A speech that is prevailingly abstract is notoriously dry. Many an audience has been won by a single illustration or anecdote, aptly used and well told, when an abstract argument would utterly fail to reach them. While there must be an intellectual basis for every speech, while the points must be purposeful and clear, yet points alone are not enough. You must hold your hearers, and in order to do this you must appeal not only to their intellects but also to their sense of humor, their imagination, and their feelings. The hearers want food, but they want it palatable, well flavored, and seasoned. A little spice, too, in the way of humor, if it be refined and not too frequent, is excellent to help relieve monotony. James Russell Lowell used to say that a good after-dinner speech ought to contain a platitude, a quotation, and an anecdote, and then end. Dr. Lyman Abbott says that a speaker should have "some illustrations or concrete statements" of each one of his main propositions. And Colonel Higginson gives as his fifth rule for speech making : *"Plan beforehand for at least one good fact and one good illustration or anecdote under each head of your speech."*

This rule every beginner should follow literally. "You will thus make sure," says Colonel Higginson, "of distributing your reason and your relief all through the speech, and will not put all the dough in one pan and all the yeast in another."

4. *Proportion.* The parts of a discourse should be well balanced. The introduction should not be too long, the discussion should be, relatively, neither too long nor too short, and the conclusion should not be unduly prolonged. Of how many a speaker are the hearers impelled to ask, "Is he never going to begin?" or, "Is he never going to end?" Again, many a speech consists in a long discussion of the first point, and is therefore one-sided.

It is important that you learn to divide your time among your points according to their importance. You will often be tempted to dwell upon the points in which you are personally interested, and not upon that which is most important to your theme. But if you are to accomplish your end, to drive home a certain point, and to win the conviction of your audience, the time devoted to each division of your outline must be proportioned not according to your own pleasure, but according to its importance in relation to the accomplishment of your end. And as a corollary to this, time should not be wasted in digressions. Having previously foreseen results, having decided how those results might be accomplished, the speaker should hold himself rigorously to the course marked out in the written plan; for there are many temptations for the mind to wander from the path it has laid down, — to go off into bypaths and end nowhere. Of course the experienced speaker may, when

the occasion demands it, depart from his written plan, but these words are addressed primarily to the inexperienced speaker; and for such the invariable rule should be: Stick to your outline. You will have enough to do to carry out your plan. Indeed, the best results in speaking come when the speaker feels the necessity of compacting his thought. Conciseness aids in securing unity, clearness, and force. If due preparation has been made, the question uppermost in the speaker's mind should be not, "How can I speak for the allotted time?" but rather, "How can I say all I wish to say in the allotted time?" And if this latter question be uppermost, there will be much less danger of wandering and loitering; the speaker will see the shortest course to his object, and take it.

Not only should a speech have proportion as to its parts, but its length should be proportioned to the subject and to the occasion. Generally speaking, it should be as short as possible. For this reason, as well as to meet the practical demands of a class exercise, a student should rarely be allowed to take longer than ten minutes in speaking on a given topic. And if this time limit were observed by speakers generally, it would give a fresh impetus to public speaking and be a blessing to mankind. Only to the rare speaker will people listen patiently to a long speech. The recent agitation for the ten-minute sermon is a sign of the times. The average American audience nowadays not only wants a speaker to have something to say, but wants him to say it and then stop. We are told that the five-minute speeches with which Judge Hoar year after year delighted the Harvard chapter of Phi Beta Kappa contained "but one

original idea, clearly stated, and but one fresh story well told." Worthy of emulation as this plan is, how few speakers will take the trouble to copy it! Indeed, the speaker is comparatively rare who knows how to hit the purpose of an occasion in a brief speech. How many a speaker will ramble and amble along, taking ten minutes to get started, then half an hour passing a given point, and then at least ten minutes more in concluding, and saying withal, it may be, nothing in particular. But to say the same thing, or more, — to deliver a pregnant message, — in five or ten minutes, this is an attainment as unusual as the self-restraint and discipline that compass it.

The two main causes of this universal tendency to speak too long are vanity and a lack of consciousness of time. As to the first cause, when a man so enjoys hearing himself talk that he fails to consider the enjoyment of his hearers, the case is hopeless, and may as well be dismissed. A great many speakers, however, who have not trained themselves in acquiring a sense of the passage of time, simply have no time consciousness. Speakers generally, indeed, think they have occupied a very short time. Edward Everett Hale says that if you ride home with six or eight people who have just spoken from the same platform, and consult each one separately, each man will think he made the shortest speech. The student of speaking, then, should cultivate a sense of the time he is consuming, for, like any other sense, it can be cultivated. Experience has shown that students, when told in advance that they would be allowed five, eight, or ten minutes, as the case might be, in which to speak on an assigned topic, would gradually learn to

make their plan and its final execution tally very closely. Of course when a speech given within such a time limit is well conceived and executed, the introduction is brief and pointed, the discussion proceeds in due order and without needless repetition, and the conclusion is not dragged out to wearisomeness. It proceeds in accordance with Professor Monroe's "laws" of extempore speaking: (1) Have something to say; (2) say it; (3) stop.

5. *Movement.* A good speech, in its delivery, must have that vigor, energy, wide-awakeness, vivacity, which collectively we may term movement. Its basis is earnestness, and earnestness will go far toward making any speech good, for it covers a multitude of sins. But it must be an earnestness that makes itself felt. On the mental side the thought should show life and progress. This imposes the necessity of thinking vigorously and quickly; it requires the cultivation and practice of mental alertness. And then, on the oral side, the speech should move along in keeping with the mental activity. Rapidity of utterance is always relative to the individual, but your speech should have some "go" to it. To be sure, there is no use in attempting to deliver one hundred and fifty words a minute when the brain is producing only seventy-five words a minute. It is a great art to exactly time the expression to the thought. When the tongue outruns the brain, a speech must needs be filled with such common vocalizations as "uh," "ah," "why-ah," "er-er," "as I was saying," etc. Padding speech with such meaningless expletives is a habit — not uncommon with even experienced speakers — which should be guarded against by a more deliberate delivery — *ut tamen deliberare, non hesitare videatur*. If ideas

fail to come, pause. Remember that pauses in speech, especially at transitions, are perfectly natural, and rarely seem as long to a hearer as they do to a speaker. Tristram Burgess, when speaking in Congress at one time, fixed his eagle eye upon his opponent and pointed his finger at him, pausing in his speech for a long time. A friend afterward said to him, "That pause was terrible." "Not so terrible to my opponent as it was to me," replied Burgess; "for I did not know what to say next."

However, the extempore speaker should develop the power of knowing what to say next. Proper movement requires that the speaker should ever have a perspective of his thought. His mind should always be moving a little ahead of his words. Lord Brougham defined oratory, in the sense in which he excelled in it, as "the power of seeing, when you begin a sentence, all through it, and of knowing at the opening what the end is to be." To attain this power, make your sentences as simple and short as may be necessary. Beware of a multiplicity of qualifying clauses, and of such involved constructions that your sentences double back upon themselves and cannot be straightened out. Do not, simply because you are "making a speech," essay an over-formal style of expression, foreign to your ordinary mode. Express yourself idiomatically, in the best language you can, of course, but make your speaking direct, strong *talk*. And do not halt unduly for over-niceties in expression. "If we would have our speech forcible, we shall need to put into it quite as much of audacity as we do of precision, terseness, or simplicity. Accuracy alone is not a thing to be sought, but accuracy

and dash. . . . We must give our thought its head, and not drive it with too tight a rein, nor grow timid when it begins to prance a bit. Of course we must retain coolness in courage, applying the results of our previous discipline in accuracy ; but we need not move so slowly as to become formal. Pedantry is worse than blundering. If we care for grace and flexible beauty of language, we must learn to let our thought run. Would it, then, be too much of an Irish bull to say that in acquiring English we need to cultivate spontaneity ? The uncultivated kind is not worth much ; it is wild and haphazard stuff, unadjusted to its uses. On the other hand, no speech is of much account, however just, which lacks the element of courage. Accuracy and dash, then, the combination of the two, must be our difficult aim ; and we must not rest satisfied so long as either dwells with us alone.”¹ The story is told that a stenographer once proposed to Henry Ward Beecher that he be allowed extra pay for reporting the latter’s sermons in consideration of correcting the grammatical errors. “ And how many errors did you find in this speech of mine ? ” asked the great preacher. On being told that there were “ just two hundred and sixteen,” Beecher said solemnly, “ Young man, when the English language gets in my way, it doesn’t stand a chance.” Now an illustration usually illustrates but a single point, and the foregoing is no exception. Ungrammatical language is of course undesirable, but do not let a speech drag in order to attain grammatical perfection ; do not allow hair-splitting differences in construction and expression to interfere with the on-movement of the thought.

¹ Palmer, “ Self-Cultivation in English,” 15-16.

6. *Definite impressions.* A speech should produce in the minds of the hearers a single definite impression, or, at the most, two or three imprints which contain the gist of the discourse. In the oral presentation always remember that your primary aim should be, not to have the audience admire you, but to follow you. The audience should get something more from a speech than a merely general impression, though it may be a pleasant one. The main point or points should be so stressed as to make the strongest impress upon the hearers' minds. To that end, as a general proposition, stick closely to your written plan, as has previously been urged. Indeed, this topic has already been fully discussed, but it is repeated here both for completeness in classification and for emphasis.

7. *Improvement through systematic practice and review.* The delivery of a given speech should be followed by careful review and self-criticism. You should ask yourself, Did I accomplish my purpose? What points were omitted? In what respects did I fail? Compare what you did with what you planned to do, and then aim to correct faults and omissions the next time. In the earlier efforts you are likely to be oppressed with a sense of loss of the good things you omitted. Thackeray used to say that he thought of his best things in the cab on his way home from his speech, while during the speech he could not recall them to save his life. By systematic review, along with continued practice, you will find that the power to remember, at the proper time, the things you have planned to say, will become easier. It is said of Lincoln that he had the habit of invariably reflecting upon his

own speeches after delivery, to ascertain by what means he succeeded, or to note why he failed or might have made a deeper impression.

To attain real improvement, a high standard must be set and constantly maintained. Do not allow yourself to lapse in thought and expression. No occasion is ever too trivial for your best effort. There is neither time nor place for the relaxation of the faculties. Public speaking should be so elevated in public regard as to make it impossible for dullards or ranters to obtain a hearing. To this end, always magnify your theme, and never speak upon a subject that has no personal import to you. In class exercises or in the literary society, also, in all ways avoid playing at the high and complex art of public speech. Hence the plan of calling for purely impromptu speeches is, I believe, generally a bad practice. It tends to reduce the object of a speech to the low conception of speaking just for the sake of speaking, and to encourage the shallowness and tediousness of mere volubility. A single principle stated by Sargent S. Prentiss, and made the rule of his life, should be writ large as the motto of every public speaker: *It is impossible to speak too well to an audience.* And to speak well, remember — by way of summary and conclusion — that a good speech consists in a sound, wholesome array of facts, thought, or argument, planned with a definite object in view; relieved in the treatment by concreteness, — an illustration, a touch of humor, or a play of fancy or sentiment; and delivered with all the strength, feeling, and approval that you would put into a struggle for your life.

EXERCISES

Analyze the following extempore speeches for the excellencies — or lack of excellencies — discussed in this chapter.

I. THE OLD SOUTH CHURCH

Extract from a speech by Wendell Phillips at a mass meeting called to protest against the threatened demolition of the Old South Meetinghouse in Boston

A hundred years ago our fathers announced this sublime, and as it then seemed, foolhardy declaration, that God in His wisdom intended all men to be free and equal; *all* men — without restriction, without qualification, without limit.

A hundred years have rolled away since that venturesome declaration, and to-day, with a territory that joins ocean to ocean, with forty millions of people, with two wars behind her, the great republic launches into the second century of her existence. The history of the world has no such chapter in its breadth, its depth, its significance, its bearing on future history.

If, then, this is the sober record, without exaggeration, with what tender and loyal reverence may we not cherish and guard from desecration the spots where this marvelous government began; the roof under which its first councils were held, where the air still trembles and burns with the words of James Otis and Samuel Adams, — the Old South Church? Its arches will speak to us as long as they stand of the sublime and sturdy enthusiasm of Adams, of Otis' passionate eloquence and single-hearted devotion, of Warren in his young genius and enthusiasm, of a plain, unaffected, but high-souled people who ventured all for a principle.

Is there any more sacred or memorable place than the cradle of such a principle? Athens has her Acropolis, but the Greek can point to no such results. London has her palace and Tower and St. Stephen's Chapel, but the human race owes her no such memories. France has spots marked

by the sublimest devotion, but the pilgrimage and the Mecca of the man who would be inspired by hopes for the human race is not to Paris. It is to the seaboard cities of the great Republic. When the flag was assailed, when the merchant waked up from his gain and the scholar from his studies, and the regiments marched one by one through these streets, which were the pavements that thrilled under their footsteps? What walls did they salute as the regimental flags floated by to Gettysburg and Antietam? These! Our boys carried with them down to the scenes of battle the memory of State Street, Faneuil Hall, and the Old South Church.

II. ADDRESS TO A SUNDAY SCHOOL

By a "very worthy gentleman" described in Edward Everett Hale's "How To Do It," page 72

My dear young friends, I do not know that I have anything to say to you, but I am very much obliged to your teachers for asking me to address you this beautiful morning. The morning is so beautiful after the refreshment of the night, that as I walked to church, and looked around and breathed the fresh air, I felt more than ever what a privilege it is to live in so wonderful a world. For the world, dear children, has been all contrived and set in order for us by a Power so much higher than our own, that we might enjoy our own lives, and live for the happiness and good of our brothers and sisters. Our brothers and sisters they are indeed, though some of them are in distant lands, and beneath other skies, and parted from us by the broad oceans. These oceans, indeed, do not so much divide the world as they unite it. They make it one. The winds which blow over them, and the currents which move their waters, — all are ruled by a higher law, that they may contribute to commerce and to the good of man.

III. BAD EXAMPLE A STUMBLING-BLOCK

Adapted from an address by Theodore L. Cuyler

At the outset we lay down the fundamental proposition, that no man has a *moral* right to do anything the influence of which is certainly and inevitably hurtful to his neighbor.

I have a legal right to do many things which as a Christian I cannot do. I have a legal right to take arsenic or swallow strychnine, but I have no moral right to commit this self-destruction. I have a legal right to drink liquor, but I have no moral right to do so. The inherent wrong of using intoxicating drinks is twofold: first, it exposes to danger the man who tampers with it, for no man was ever *positively* assured by his Creator that he could play with the "adder" that lies coiled in a wine cup without being stung by it; secondly, it puts a stumbling-block in the way of him whom we are commanded to love as ourselves.

Again, I have a legal right to attend the theater. No policeman stands at the door to exclude me, or dares to eject me while my conduct is orderly and becoming. But I have no moral right to go there; not merely because I may see and hear much that may soil my memory for days and months, but because that whole garnished and glittering establishment, with its sensuous attractions, is to many a young person the yawning maelstrom of perdition. The dollar which I gave at the box office is my contribution toward sustaining an establishment whose dark foundations rest on the murdered souls of thousands of my fellow-men. Their blood stains its walls, and from that "pit" they have gone down to another pit where no sounds of mirth ever come. Now, I ask, what right have I to enter a place where tragedies that are played off before me by painted women and dissolute men are as nothing to the tragedies of lost souls that are enacted in some parts of that house every night? What right have I to give my money and my presence to sustain that moral slaughterhouse, and by walking into the theater myself to aid in decoying others to follow me?

IV. GENERAL AMNESTY

Excerpt from a speech by Carl Schurz, delivered in the United States Senate, January 30, 1872, in favor of a bill for removing the political disabilities imposed by the third section of the Fourteenth Amendment to the Constitution

The senator from Connecticut [Mr. Buckingham], when he opened this debate, endeavored to fortify his theory by an illustration borrowed from the Old Testament, and I am willing to take that illustration off his hands. He asked, if Absalom had lived after his treason, and had been excluded from his father's table, would he have had a just reason to complain of an unjust deprivation of rights? It seems to me that story of Absalom contains a most excellent lesson, which the Senate of the United States ought to read correctly. For the killing of his brother, Absalom had lived in banishment, from which the king, his father, had permitted him to return; but the wayward son was but half pardoned, for he was not permitted to see his father's face. And it was for that reason, and then, that he went among the people to seduce them into a rebellion against his royal father's authority. Had he survived that rebellion, King David, as a prudent statesman, would either have killed his son Absalom or he would have admitted him to his table, in order to make him a good son again by unstinted fatherly love. But he would certainly not have permitted his son Absalom to run at large, capable of doing mischief, and at the same time, by small measures of degradation, inciting him to do it. And that is just the policy we have followed. We have permitted the late rebels to run at large, capable of doing mischief, and then by small measures of degradation, utterly useless for any good purpose, we incited them to do it. Looking at your political disabilities with an impartial eye, you will find that, as a measure of punishment, they did not go far enough; as a measure of policy they went much too far. We were far too generous to subjugate the hearts of our late enemies by terror; and we mixed our generosity with just enough of bitterness to prevent it from bearing its full fruit. I repeat,

we can make the policy of generosity most fruitful only by making it most complete. What objection, then, can stand against this consideration of public good? . . .

I do not, indeed, indulge in the delusion that this act alone will remedy all the evils which we now deplore. No, it will not ; but it will be a powerful appeal to the very best instincts and impulses of human nature ; it will, like a warm ray of sunshine in springtime, quicken and call to light the germs of good intention wherever they exist ; it will give courage, confidence, and inspiration to the well-disposed ; it will weaken the power of the mischievous ; it will light anew the beneficent glow of fraternal feeling and of national spirit ; for, sir, your good sense as well as your heart must tell you that when this is truly a people of citizens equal in their political rights, it will then be easier to make it also a people of brothers.

V. SOUTHERN LITERATURE

Speech of George Cary Eggleston at a banquet of the New York Southern Society, February 22, 1887

Mr. President: I have cheered myself so hoarse that I do not think I can make a speech at all. I will say a word or two if my voice holds out. It is patriotically hoarse.

If I manage to make a speech, it will be the one speech of the evening which was most carefully prepared. The preparations were all made, arrangements were completed, and it was perfectly understood that I should not make it. The name set down under this toast is that of John Randolph Tucker, and the wild absurdity of asking a writer who does not make speeches, to take the place of John Randolph Tucker would seem to be like asking a seasick landlubber to take the captain's place upon the bridge of the ocean steamer in a storm ; and there is another reason why I am peculiarly unfit to speak in response to the toast, "Southern Literature," and that is, that I am firmly convinced that there is no Southern literature, that there never was a Southern literature, that there never will be a Southern literature, and that there never ought to be a Southern literature. Some very great and

noble work in literature has been produced by men of Southern lineage and birth and residence. John Marshall, if he had not been the greatest of American jurists, would have been counted, because of his "Life of Washington," the greatest of biographers. I might name an extended list of workers in this field, all of Southern birth: Sims; my dead friend, John Esten Cooke; his brother, Philip Cooke; Cable, who is married to New England; the gifted woman who calls herself Charles Egbert Craddock; and a host of others, including that noble woman now going blind in Lexington, who has done some of the sweetest work in American poetry, Margaret J. Preston. I might go further and claim Howells, every drop of whose blood is Virginian. If it were not getting personal and becoming a family affair, I might mention the fact that the author of the "Hoosier Schoolmaster," with whom I used to play on the hills of the Ohio River, was of direct Southern descent; that he was born, as I was, exactly on Mason and Dixon's line, and one of us fell over on one side and the other on the other when the trouble came.

Notwithstanding all this, I hold that there can be no such thing as a Southern literature, because literature is never provincial; and to say of any literature that it is Southern or Western or Northern or Eastern is to say that it is a provincial utterance and not a literature. The work to which I have referred is American literature. It is work of which American literature is proud and will ever be proud. Whatever is worthy in literature or in achievement of any kind in any part of the country goes ultimately in the common fund of American literature or of American achievement; and that is the joy I have had in being here to-night, when I ought to have been at home. The joy I have had to-night has been that this sentiment of Americanism has seemed to be all around me, and to run through and through everything that has been said here to-night — a sentiment which was taken out of my mouth, as it were, by the President this evening, that our first devotion above all is to what I call the American idea. It seems to me that we are sometimes forgetting what idea it is that has made this country great; what it is that has made of it a nation of

free men and educated men — a nation in which the commonest laborer has the school open to him, as well as the workshop; in which the commonest laborer can sit down three times a day to a bountiful table. We sometimes forget the idea on which our country was founded; the idea which prompted Jefferson, as a young man, to stand up in the legislature of Virginia and fight through three bills directly affecting mere questions of law, but determining the future of this country more largely than any other acts, — even the acts of Washington himself. Of those three bills, one provided for the separation of Church and State, one for the abolition of primogeniture, and a third for the abolition of entail. The idea that ran through that time was the idea of equal individual manhood — of the supremacy of the man to all else, to the state itself, to government and society; that the individual man was the one thing to be taken care of; that it is the sole business of the government to give him rights of manhood, to protect him in his personal freedom, and then to let him alone. . . . It seems to me that one lesson we here to-night should take most to heart is that lesson taught by the whole history of our country, that the American idea — the idea of the individuality and manhood of man, the idea of a government formed simply to protect men, as individuals in their rights, and leave them free in their action and mode of thought — is the idea that has made this country great. And it is by that idea that we shall continue great, if we are so to continue.

VI. THE SYMMETRY OF LIFE

*Condensed from an address to young men, by Phillips Brooks*¹

There are three directions or dimensions of human life to which we may fitly give these three names, Length and Breadth and Height. The length of a life, in this meaning of it, is, of course, not its duration. It is rather the reaching on and out of a man, in the line of activity and thought and self-development, which is indicated and prophesied by the

¹ Shurter, "Public Speaking," 251.

character which is natural within him, by the special ambitions which spring up out of his special powers. It is the push of a life forward to its own personal ends and ambitions. The breadth of a life, on the other hand, is its outreach laterally, if we may say so. It is the constantly diffusive tendency which is always drawing a man outward into sympathy with other men. And the height of a life is its upward reach towards God ; its sense of childhood ; its consciousness of a Divine Life over it, with which it tries to live in love, communion, and obedience. These are the three dimensions of a life, — its length and breadth and height, — without the due development of all of which no life becomes complete. The life which has only length, only intensity of ambition, is narrow. The life which has length and breadth, intense ambition and broad humanity, is thin ; it is like a great, flat plain, of which one wearies, and which sooner or later wearies of itself. The life which to its length and breadth adds height, which to its personal ambition and sympathy with men adds the love and obedience of God, completes itself into the cube of the eternal city and is the life complete.

Think for a moment of the life of the great apostle, the manly, many-sided Paul. "I press toward the mark for the prize of my high calling," he writes to the Philippians. That is the length of life for him. "I will gladly spend and be spent for you," he writes to the Corinthians. There is the breadth of life for him. "God hath raised us up and made us sit together in high places in Christ Jesus," he writes to the Ephesians. There is the height of life for him. You can add nothing to these three dimensions when you try to account to yourself for the impression of completeness which comes to you out of his simple, lofty story.

We need not stop with him. Look at the Lord of Paul. See how in Christ the same symmetrical manhood shines yet more complete. See what intense ambition to complete His work, what tender sympathy with every struggling brother at his side, and at the same time what a perpetual dependence on his Father, is in Him. "For this cause came I into the world." "For their sakes I sanctify myself." "Now, O Father, glorify

Thou me." Leave either of those out and you have not the perfect Christ, not the entire symmetry of manhood.

If we try to gather into shape some picture of what the perfect man of heaven is to be, still we must keep the symmetry of these his three dimensions. It must be that forever before each glorified spirit in the other life there shall be set one goal of peculiar ambition, his goal, after which he is peculiarly to strive. And yet it must be that as each soul strives towards his own attainment he shall be knit forever into closer and closer union with all the other countless souls which are striving after theirs. And the inspiring power of it all, the source of all the energy and all the love, must then be clear beyond all doubt; the ceaseless flood of light forever pouring forth from the self-living God to fill and feed the open lives of His redeemed who lived by Him. There is the symmetry of manhood perfect. There, in redeemed and glorified human nature, is the true heavenly Jerusalem.

I hope that we are all striving and praying now that we may come to some such symmetrical completeness. This is the glory of a young man's life. Do not dare to live without some clear intention toward which your living shall be bent. Mean to do something with all your might. Do not add act to act and day to day in perfect thoughtlessness, never asking yourself whither the growing line is leading. But at the same time do not dare to be so absorbed in your own life, so wrapped up in listening to the sound of your own hurrying heels, that all this vast pathetic music, made up of the mingled joy and sorrow of your fellow-men, shall not find out your heart and claim it and make you rejoice to give yourself for them. And yet, all the while, keep the upward windows open. Do not dare to think that a child of God can worthily work out his career or worthily serve God's other children unless he does both in the love and fear of God their Father. Be sure that ambition and charity will both grow mean unless they are both inspired and exalted by religion. Energy, love, faith, these make the perfect man. And Christ, who is the perfectness of all of them, gives them all three to any young man who, at the very outset of his life, gives up himself to Him.

CHAPTER VII

DIFFERENT TYPES OF EXTEMPORE SPEECHES

So far we have been considering the extempore method generally, as applied to all sorts of speeches, while attention has been paid more particularly to the relatively short, pointed address ; yet the principles and methods set forth apply equally to a long, formal address and to a brief, informal speech. There are, however, different types of extempore speeches, varying in length and style with the subject and the occasion.

As to length, we have seen that a speech should always be made as short as possible. It is obvious, however, that many subjects could not be adequately treated in ten, fifteen, or even thirty minutes. In such cases the speaker must plan his subject-matter to tally with the time at his disposal, and make his outline accordingly. A preacher, for example, would needs plan to make a prayer-meeting or Sunday-school address more restricted and less exhaustive in treatment than he would in the case of a sermon.

Again, the style of one's speech will vary with the occasion and the audience. Generally speaking, the style of the extempore speaker, as we have previously observed, should be that of his best conversation. Now, one's conversational style will vary with the formality of the occasion and the intelligence of the hearer or hearers. And so it is in public speaking—and especially in extempore

speaking. "Personal grapple" with an audience demands a style suited to that particular audience. Hence the power of adaptability needs to be developed. This cannot be attained through rules, but the student should, so far as possible, practice adapting himself to different audiences. The danger of the over-academic style, which frequently prevents the college-bred man from reaching the popular ear, should be sedulously guarded against.

By the idea of adaptation here urged is not meant that a man be a weathercock, veering with every wind that blows ; it has reference to style rather than to substance, to sympathy rather than to character ; it simply means that if a speaker is to carry conviction to a particular audience, he must get in touch with that audience. To put the matter in another way : *always speak on a level with your audience* ; not down to, or up to, but on a level with — as complete an adaptation as possible. The preacher, for example, who makes a successful after-dinner speech will not deliver a sermon. He will have the purpose of his address in mind, in the one case as well as in the other, but the same style would ordinarily be unsuited to both types of address. The unimpassioned argument that a lawyer might properly deliver to a court would fail to reach the average jury. The scientist addressing a body of fellow-scientists would naturally use a diction ill adapted to speaking on the same subject to a popular audience. The style of a Sunday-school address would rarely be suited to that of a political speech. And so we might go on multiplying illustrations, for they are as numerous as the audiences one may be called upon to address.

Aside from practice, how shall this quality of adaptation be appreciated? We can do no better, perhaps, than to append four examples of extempore speeches, the first two prepared for delivery to two different imaginary audiences, and the latter two actually delivered by Henry Ward Beecher upon different occasions.

The first example represents a colorless, unimpassioned argument, addressed primarily to the intellect; the second example is the same argument adapted for delivery to a popular audience. As will be seen, these two examples illustrate the two extremes of style. The first is methodical, but "dry"; the second much less orderly, but more colloquial and "popular" in style. For the average mixed audience, probably a better style than either of these two extremes would be one embodying the merits of both.

The third and fourth examples illustrate adaptation to different occasions and audiences. Number III is an extract from Beecher's speech at Liverpool during the storm and stress of our Civil War. The speaker was addressing a strange audience in a strange hall, his coming heralded by scurrilous placards and threats against his life, and he was compelled to fight for even the privilege of speaking at all. An appeal for "fair play" was therefore highly appropriate. The speech also furnishes an excellent illustration of adaptation to the character and previous opinions of an audience. The audience being largely composed of laboring men, their standard of value was wages. Beecher accordingly adapted his appeal to the level of this standard, and spoke in a style suited to reach and stir that particular audience. On the other hand, the occasion of the sermon (extract IV)

was a quiet Sabbath day, with all the surroundings and influences tending to put his hearers in a worshipful and attentive attitude. Matter and style were therefore very different from the Liverpool speech. Imagine Beecher in his sermon appealing to his audience for "fair play"! In short, here again is illustrated the keyword of this chapter, — adaptation.

I. THE JUSTICE OF NEGRO DEPORTATION

It is charged that the deportation of negroes by the United States government would be unjust. Now, justice is not an abstract quality, but "must inhere in some sensible object." The object, in this case, is the people of the United States, and as applied to the question under discussion, where would the injustice, if any, lie? There are two parties, or classes, involved, — the blacks and the whites.

First, then, deportation would be just to the negroes themselves. They were originally brought here against their will, and placed in the midst of a people with whom they can never assimilate. Assimilation being impossible, only two alternatives for them remain: to continue as an acknowledgedly inferior race, in a condition of semi-slavery, or to be pushed to the wall and eventually exterminated. But either of these alternatives is unjust to the negroes, for compulsory self-abasement or self-extermination must always be unjust. Would not more justice be effected were the United States government (adjusting equitably, of course, all property rights) to deport the negroes to an environment where they could attain a personal freedom and self-development to a degree far beyond that which can ever be possible if they remain in this country?

Secondly, justice to our white citizens demands negro deportation. The presence of the negroes in our midst constitutes a political, an economic, and a social menace.

The negroes are a political menace because, wherever they are present in considerable numbers, they attempt to govern the whites. This was actually the case in Reconstruction times, and under our system of government by majority the possibility of its recurrence is always threatening, and thus the whites are compelled to adopt questionable methods to prevent it. New England theorists to the contrary notwithstanding, the whites will never again permit the blacks to participate in government as a controlling force. This being true, it is but simple justice to the whites in a large section of our country that the negroes be removed, and so allow our white citizens a normal political action and development.

The negroes are an economic menace in that they are as a class lazy, shiftless, thriftless, addicted to petty thieving, and hence unproductive and unreliable. Further, their standard of living is far below that of the average white laborer; thus is the white laborer degraded.

Again, the negroes are a social menace. There is a social antipathy between whites and blacks which is felt wherever the two races come in contact. This gives rise, among other evils, to class distinctions. The standard of morality among the negroes is low, and this inevitably has a deleterious influence on the whites. The terrible and terrorizing effect of unbridled passion has led the whites, in many communities, to avenge inhuman crimes by modes of punishment shocking to human sensibilities; thus the moral sensibilities of the whites are blunted.

Since, then, deportation would be just to the negroes themselves, because assimilation with the whites is impossible, and because continued semi-slavery or gradual

extermination is unjust ; and since deportation would be just to the whites for the political, economic, and social reasons that I have shown, — therefore the deportation of the negroes accords with the demands of justice.

II. THE JUSTICE OF NEGRO DEPORTATION

The foregoing argument in a more "popular" style

You say that to deport the negroes from this country would be unjust. Unjust to whom? You talk about justice to the negroes. But is it not about time we heard something about justice to the whites? Is ours a government of black men, and is it to be one for black men? If so, let us at least be honest, and let Congress pass a law entitled, "An act to take the children's bread and give it to the dogs." Let's be done with this everlasting cant about injustice to the negro, and get down to common sense.

One thing is certain. The whites and blacks cannot live in the same community in this country peaceably and contentedly. Does any one doubt this? If there is anywhere in America a good New England, "humanitarian" community, whose citizens think they could live contentedly in a community with about an equal number of negroes, let them make themselves known, and there are many communities in the South that would gladly furnish negro colonists in almost any number — the more the better. Now, if these New Englanders wouldn't be sick of their bargain inside of a month, then truth is a liar and injustice is negro deportation. These people would soon discover that seeing a negro once in a while, and living with considerable numbers of them, are two quite different propositions. Talk about peace and contentment where men dare not leave their wives

and daughters unguarded for a single moment ! Some negroes are intelligent and respectable—oh, yes ! But if a negro is a doctor, is he *your* family physician ? Would you have him for your pastor or for your children's teacher ? Would you want him for judge of your county court, or governor of your state, or President of the United States ? In short, all this talk about equal social or political rights is just plumb foolishness.

And why would it be unjust to the negroes to deport them ? It would only start them again where they left off, with all the help the whites may have meanwhile given them. They are much better off by themselves, anyway. They could by themselves work out their own salvation without the whites to interfere with them, as at present. The negroes ought to welcome this deportation plan as being an act of greater justice than they have ever received from the United States, or ever can receive ; and whites and blacks ought to unite in a mighty shout of " All aboard ! "

III. BEECHER AT LIVERPOOL

It is a matter of very little consequence to me, personally, whether I speak here to-night or not. But one thing is very certain, if you do permit me to speak here to-night, you will hear very plain talking. You will not find me to be a man that dared to speak about Great Britain three thousand miles off, and then is afraid to speak to Great Britain when he stands on her shores. And if I do not mistake the tone and temper of Englishmen, they had rather have a man who opposes them in a manly way than a sneak that agrees with them in an unmanly way. Now, if I can carry you with me by sound convictions, I shall be immensely glad ; but if I

cannot carry you with me by facts and sound arguments, I do not wish you to go with me at all; and all that I ask is simply *fair play*.

Those of you who are kind enough to wish to favor my speaking, — and you will observe that my voice is slightly husky, from having spoken almost every night in succession for some time past, — those who wish to hear me will do me the kindness simply to sit still and to keep still; and I and my friends the Secessionists will make all the noise. . . .

The power to create riches is just as much a part of the Anglo-Saxon virtues as the power to create good order and social safety. The things required for prosperous labor, prosperous manufactures, and prosperous commerce are three; first, liberty; second, liberty; third, liberty. . . . There must be freedom among producers; there must be freedom among the distributors; there must be freedom among the customers. It may not have occurred to you that it makes any difference what one's customers are, but it does in all regular and prolonged business. The condition of the customer determines how much he will buy, determines of what sort he will buy. Poor and ignorant people buy little, and that of the poorest kind. The richest and the intelligent, having the more means to buy, buy the most and always buy the best. It is a necessity of every manufacturing and commercial people that their customers should be very wealthy and intelligent. Let us put the subject before you in the familiar light of your own local experience. To whom do the tradesmen of Liverpool sell the most goods at the highest profits? To the ignorant and poor, or to the educated and prosperous? The poor man buys simply for his body; he buys food, he buys clothing, he buys fuel, he buys lodging. His rule is to buy

the least and the cheapest that he can ; he brings away as little as he can ; and he buys for the least he can. . . . A savage is a man of one story, and that one story a cellar. When a man begins to be civilized he raises another story. When you christianize and civilize the man, you put story upon story, for you develop faculty after faculty, and you have to supply every story with your productions. The savage is a man one story deep ; the civilized man is thirty stories deep. Now, if you go to a lodging house where there are three or four men, your sales to them may, no doubt, be worth something ; but if you go to a lodging house like some of those which I saw in Edinburgh, which seemed to contain about twenty stories, every story of which is full, and all who occupy buy of you, which is the better customer, the man who is drawn out or the man who is pinched up ? . . . When depressed and backward people demand that they may have a chance to rise, it is a duty for humanity's sake, it is a duty for the highest moral motives, to sympathize with them ; but besides all these there is a material and an interested reason why you should sympathize with them. Pounds and pence join with conscience and with honor in this design. . . . It is said that your chief want is cotton. I deny it. Your chief want is customers. You could turn out fourfold as much as you do, if you only had the market to sell in. That nation is the best customer that is freest, because freedom works prosperity, industry, and wealth. Great Britain, then, aside from moral considerations, has a direct commercial and pecuniary interest in the liberty, civilization, and wealth of every nation on the globe.

IV. BEECHER AT PLYMOUTH CHURCH ¹

We are children of God in proportion as we are in sympathy with those who are round about us, and in proportion as we bear with each other. How sacred is man, for whom Christ died ! And how ruthlessly do we treat him ! Oh, my brother ; oh, my sister ; oh, father and mother ; you are of me and I am of you ! We have the same temptations. We are walking to the same sounds. We are upon the same journey, out of darkness toward light ; out of bondage toward liberty ; out of sin toward holiness ; out of earth toward heaven ; out of self toward God. Let us clasp hands. Let us cover each other's faults. Let us pray more and criticise less. Let us love more and hate less. Let us bear more and smite less. And by and by, when we stand in the unthralled land, in pure light, made as the angels of God, we will pity ourselves for every stone that we threw, but we shall not be sorry for any tear that we shed, or any hour of patient endurance that we experienced for another. Not the songs that you sang, not the verses that you wrote, not the monuments that you built, not the money that you amassed, but what you did for one of Christ's little ones, in that hour will be your joy and your glory above everything else.

Brethren, this is a sermon that ought to have an application to-day, on your way home, in your houses, and in your business to-morrow. From this time forth, see that you are better men yourselves, and see that your betterment is turned to the account of somebody else. And consider yourselves as growing in grace in

¹ The conclusion of a sermon. "Plymouth Pulpit," 245, Eighth Series, March-September, 1872.

proportion as you grow in patience and in helpfulness. Consider yourselves as growing in piety and as growing toward God in proportion as you grow in sympathy for men.

EXERCISES

Assign subjects for the preparation of speeches to different audiences. For this practice it would perhaps be best to have the speeches written out in advance, and then read and criticised before the class. Following are suggested subjects and occasions (other subjects adapted to local conditions will naturally be supplied by the individual teacher). (1) Prepare an argument of about one thousand words, to be made before a convention of business men, on the proposition that the tariff on steel rails should be abolished ; then adapt the same argument for delivery to a popular audience in a presidential campaign. (2) Prepare a speech for delivery to the class in which you favor a legislative appropriation for an astronomical observatory (or other improvement) for this college. Then suppose you were to speak on the same subject at a political barbecue or at a country picnic ; how would you change your first speech? (3) Prepare a speech for a political campaign in which you are interested, to be delivered before a mass meeting of members of your own party. Now suppose you had an opportunity to make the speech to a mass meeting of the opposite party ; how would you revise the first speech?

APPENDIX

SUBJECTS AND TOPICS FOR CLASS EXERCISES

To the Teacher. The following subjects and topics for class exercises are chiefly intended for fairly mature students, and have been tested, for the most part, with college classes. In any event, they may be found suggestive. The individual teacher will of course add exercises on subjects of local interest, and those adapted to the needs of a particular class. The exercises first in order are purposely planned to require largely the narrative form of discourse, and to have the students give oral expression to knowledge gained from reading, Exercises I, II, and III being a general review of the text.

In conducting class exercises the following suggestions are offered as the result of much experience and experiment. When practicable, divide the students into as many sections as the class meets times a week, one section speaking at each exercise. This plan has the advantage of having at least a portion of the audience listeners only, their attention not being diverted by thought on their own speeches. Assign topics at least one week in advance. Require an outline of the plan of the speech to be written out, following the plan of the blank on page 104, space being left at the bottom of each outline for noting criticisms and suggestions, and have each speaker hand his outline to the instructor at the commencement of the exercise, or when called upon to speak. Insist upon the student's speaking without notes or other prompting. Allow each speaker from five to ten minutes, proportioned to the number participating in an exercise. When necessary, give a speaker notice, by a warning bell or otherwise, that he must conclude his speech in one minute. At the close of the programme, when

time permits, a review of the speeches by the teacher, with criticisms and suggestions, may sometimes be helpful to the class as a whole. However, each student will soon learn to recognize his own and others' leading faults, and the criticisms and suggestions noted on each outline will generally be sufficient. A good speech being the happy conjunction of speaker, subject, and occasion, encourage the students to make each exercise a real occasion. To this end, let the class now and then be organized into a convention, or other body, with a chairman to announce the programme and introduce the speakers. Some of the following exercises, it will be seen, are planned with this in view.

EXERCISE I

SUBJECT: *Extempore Speaking*

1. What is Extempore Speaking ?
2. The Different Ways of Preparing and Delivering an Address.
3. Advantages of the Extempore Method.
4. Can Extempore Speaking be Acquired?
 - a. Examples of Great Orators of the Past.¹
 - b. Testimony of Contemporary Speakers.¹
5. General Preparation for Extempore Speaking.
 - a. A Good General Education.
 - b. Gathering Speech Material.
 - c. Reading.
 - d. Writing.
 - e. Acquiring a Vocabulary.
 - f. Practice in Extempore Speaking.

¹ See Introduction.

EXERCISE II

SUBJECT : *Special Preparation for Extempore Speaking*

1. Analysis of the Subject.
 - a. The Primary Requisite of a Good Speech.
 - b. Steps in Analysis and the Tentative Outline.
2. Reading for Amplification.
 - a. Methods in Reading.
 - b. Finding Lists available in Our Library.
3. The Final Outline.
 - a. Discuss Generally.
 - b. Types of Outlines.
4. Memorizing the Outline.
5. Silent Speaking.

EXERCISE III

SUBJECT : *Extemporaneous Delivery*

1. Unity and Clearness.
2. Concreteness.
3. Proportion.
 - a. As to the Parts of the Speech.
 - b. As to Length.
4. Movement.
5. Leaving Definite Impressions.
6. Improvement in Extempore Speaking.
 - a. Through Self-Criticism and Review.
 - b. Maintaining a High Standard.

EXERCISE IV

OCCASION : *A Meeting of the Students' Oratorical Association*

SUBJECT : *Famous Incidents in the History of Oratory*

1. Address of Chairman : What is Oratory?
2. Demosthenes' "On the Crown."
3. Cicero against Catiline.
4. Antony at Cæsar's Funeral.
5. Luther at the Diet of Worms.
6. Savonarola at the Church of St. Mark.
7. The Last Speech of Robert Emmet.
8. Burke's Impeachment of Warren Hastings.
9. O'Connell at the Hill of Tara.
10. James Otis at the Old Statehouse, Boston : Speech in Opposition to the Writs of Assistance.
11. Patrick Henry before the Virginia House of Delegates.

EXERCISE V

OCCASION AND SUBJECT : *Same as preceding*

1. Webster's Reply to Hayne.
2. The First Joint Debate between Lincoln and Douglas.
3. Lamar's Eulogy of Charles Sumner.
4. Prentiss at New Orleans.
5. Phillips at Faneuil Hall.
6. Beecher at Liverpool.
7. Curtis at Philadelphia.
8. Ingersoll's Nomination of Blaine.
9. Blaine's Eulogy of Garfield.
10. Grady in New York : His "New South" Speech.
11. Bryan at Chicago.

EXERCISE VI

OCCASION: *A Meeting of the Students' Historical Club*SUBJECT: *Historical Scenes and Incidents*

1. Address of Chairman: Advantages and Methods in the Study of History.
2. Xerxes' Invasion of Greece.
3. The Fall of Rome.
4. The Securing of the *Magna Charta*.
5. The Securing of the Bill of Rights.
6. The Passage of the Corn Laws.
7. The "Field of the Cloth of Gold."
8. The Storming of the Bastille.
9. The Defense of the Alamo.
10. The Founding of Plymouth.

EXERCISE VII

OCCASION AND SUBJECT: *Same as preceding*

1. The Signing of the Declaration of Independence.
2. The Texas Declaration of Independence.
3. The Surrender of Cornwallis.
4. The Surrender of Santa Anna.
5. The Surrender of Lee.
6. The Hague Peace Conference.
7. Trip of the Battleship *Oregon* about Cape Horn.
8. The Pacific Cruise of the American Fleet.
9. The Relief of Ladysmith.
10. The Siege of Port Arthur.
11. The Treaty of Portsmouth.

EXERCISE VIII

SUBJECT: *Makers of History*

1. Pericles.
2. Cæsar.
3. Charlemagne.
4. Louis XIV. .
5. Henry VIII.
6. Peter the Great.
7. Napoleon.
8. Bismarck.
9. Gladstone.
10. Abraham Lincoln.

EXERCISE IX

SUBJECT: *Great American Orators*

1. Webster.
2. Beecher.
3. Prentiss.
4. Phillips.
5. Curtis.
6. Grady.
7. Ingersoll.
8. Bryan.
9. Beveridge.
10. Bailey.

EXERCISE X

SUBJECT: *Great Names in American History*

1. Washington.
2. Franklin.
3. Hamilton.
4. Jefferson.
5. Webster.
6. Lincoln.
7. Lee.
8. Grant.
9. Mann.
10. Edison.

EXERCISE XI

SUBJECT: *American Statesmen*

1. Samuel Adams.
2. John Adams.
3. John Hancock.
4. Calhoun.
5. Clay.
6. Sumner.
7. Cleveland.
8. McKinley.
9. Bryan.
10. Roosevelt.

EXERCISE XII

OCCASION: *A Non-partisan Mass Meeting*SUBJECT: *The Presidential Campaign of 19—*

1. Address of Chairman : Party Government in America.
2. The Republican and Democratic Platforms Compared.
3. The Prohibition and Populist Platforms Compared.
4. The Issues of the Campaign.
5. The Candidate of the Republican Party.
6. The Candidate of the Democratic Party.
7. The Candidate of the Prohibition Party.
8. The Candidate of the Populist Party.
9. The Candidate of the Socialist-Labor Party.
10. A Prophecy of the Result.

EXERCISE XIII

OCCASION: *A Meeting of the Young Men's Political Club*SUBJECT: *The Presidential Campaign of 19—*

1. Address of Chairman : Election Day and the Returns.
2. Elements of Strength in the Victorious Party.
3. Elements of Weakness in the Victorious Party.
4. Elements of Weakness in the Defeated Party.
5. Elements of Strength in the Defeated Party.
6. The Result as affected by the Vote of Other Parties.
7. Spectacular Features of the Campaign.
8. The Future of the Prohibition Party.
9. The Future of the Democratic Party.
10. The Future of the Republican Party.

EXERCISE XIV

OCCASION : *A Meeting of the Athletic Association*SUBJECT : *Athletics for University Students*

1. Address of Chairman : The Athletic Movement and its Influence.
2. The National Game of Baseball.
3. The Spread of Football among the Colleges.
4. The Dangers of Football.
5. The Advantages of Football.
6. The Reform of Football.
7. The Professional Spirit.
8. The Management of our Athletics.
9. Athletics for Women.
10. Victories and Defeats of the Past Season and the Lessons therefrom.
11. The Future of Athletics in American Colleges and Universities.

EXERCISE XV

OCCASION : *Educational Conference*SUBJECT : *The Teaching of Public Speaking*

1. Address of Chairman : The Demand for Public Speakers.
2. The Distinction between Public Speaking and Oratory.
3. Public Speaking for the Lawyer.
4. Public Speaking for the Politician.
5. Public Speaking for the Minister.
6. Public Speaking for the Teacher.
7. Public Speaking for the Engineer.
8. Public Speaking for the Non-Professional Man.
9. The Public Speaker for To-Day.
10. Question : What is the Best Training for the Public Speaker?

EXERCISE XVI

OCCASION : *Educational Conference*SUBJECT : *Ideals in Higher Education*

1. Address of Chairman : What is Education?
2. What is a College?
3. What is a University?
4. A National University.
5. Elective vs. Prescribed Courses of Study.
6. Should the Academic Department of a College or University grant but a Single Degree?
7. The Government of Students.
8. The Honor System in Examinations.
9. The Question of Coeducation.
10. "College Spirit."

EXERCISE XVII

OCCASION : *Meeting of the Finance School*

1. Address of Chairman : Money and its Uses.
2. An Explanation of 16 to 1, with the History of Bimetallism in the United States to 1873.
3. The History of Bimetallism since 1873.
4. The Immediate Free Coinage of Silver.
5. A Gold Standard.
6. International Bimetallism.
7. Greenbacks.
8. Panics : Their Causes.
9. The Parity of Silver with Gold.
10. The Currency Question as affected by Events since 1896.
11. Needed Changes in our Banking Laws.

EXERCISE XVIII

SUBJECT : *Economic Conditions*

1. Signs of Discontent.
2. Causes of Discontent.
3. The Industrial Revolution as a Cause.
4. An Optimistic View of the Industrial Revolution.
5. The Bad Side of the Industrial Revolution.
6. The Complaint of the Farmer.
7. The Complaint of the Consumer.
8. The Complaint of the Workingman.
9. Socialism.
10. The New Social Spirit.

EXERCISE XIX

SUBJECT : *American Industry*

1. The Merits of Labor Organizations.
2. The Evils of Labor Organizations.
3. Convict Labor.
4. The Housing of the Poor.
5. Municipal Aid for the Unemployed.
6. The Eight-hour Day.
7. General Booth's Employment System.
8. American Wages.
9. American Workingmen.
10. Needed Reforms in Industrial Methods.

EXERCISE XX

OCCASION : *Labor Day*

1. Labor Day and Holidays.
2. The Labor Problem.
3. Labor Organizations.
4. The Courts and Labor Organizations.
5. Free Labor.
6. Labor and Capital.
7. The Rights of Laboring Men.
8. Legitimate Strike Methods.
9. The Discontent of the Times.
10. Socialism of our Times.

EXERCISE XXI

OCCASION : *Thanksgiving Day*

1. Address of Chairman : National Holidays.
2. The History of Thanksgiving (see *Mag. Am. Hist.*, XIV, 556 ; XVI, 505).
3. The President's Thanksgiving Proclamation.
4. Matters for National Thanksgiving.
5. The Usual Observance of Thanksgiving Day.
6. How should Thanksgiving be Observed?
7. Thanksgiving Dinner.
8. Thanksgiving Football.
9. The Turkey and Thanksgiving.
10. Mr. Dooley on Thanksgiving (*Harper's Weekly*, XLIV, 1133).

EXERCISE XXII

SUBJECT: *The Christmas Holidays*

1. The Origin and History of Christmas.
2. The Puritan's Christmas.
3. The Cavalier's Christmas.
4. The Observance of Christmas in Foreign Countries.
5. The Observance of Christmas in America.
 - a. In the North.
 - b. In the South.
6. Christmas Presents.
7. Dickens's "A Christmas Carol."
8. The Christmas Spirit.
9. The Significance and Observance of New Year's Day.
10. New Year's Resolutions.

EXERCISE XXIII

OCCASION: *Washington's Birthday*

1. Address of Chairman: The Day and its Observance.
2. Washington the Man.
3. Washington and the Beginning of the War for Independence.
4. Washington as a Soldier.
5. Washington as President.
6. His Farewell Address.
7. National Isolation: The Reason for its Advocacy by Washington.
8. Washington as Father of the Monroe Doctrine.
9. Washington and Imperialism.
10. The Traditional vs. the Real Washington.

EXERCISE XXIV

OCCASION: *Arbor Day*

1. The Origin and Signification of Arbor Day.
2. How the Day is usually Observed.
3. How it should be Observed.
4. The Dangers involved in the Destruction of our Forests.
5. Vegetation and Rainfall.
6. The German Method of Forest Cultivation.
7. The American Method of Forest Cultivation.
8. Schools of Forestry.
9. Tree Planting desirable in this State.
10. Tree Planting desirable in this Locality.

EXERCISE XXV

SUBJECT: *The Liquor Problem*

1. Historical Sketch of the Temperance Movement in America.
2. The Good Templars.
3. The Woman's Christian Temperance Union.
4. The Career of John B. Gough.
5. The Maine Liquor Law.
6. Prohibition in Vermont.
7. Prohibition in Kansas.
8. The South Carolina Dispensary System.
9. The New York State High License System.
10. The Army Canteen.
11. The Solution of the Liquor Problem.

EXERCISE XXVI

SUBJECT: *The Constitution of the United States*

1. Its Origin and Compromise Character.
2. The Nature of the Federal Government.
3. Its Merits and Possible Defects.
4. As Compared with the English System.
5. State Rights and Centralization.
6. Checks and Balances.
7. Amendments.
8. The Fourteenth and Fifteenth Amendments.
9. Does the Constitution "follow the Flag?"
10. Needed Changes and Amendments.

EXERCISE XXVII

SUBJECT: *The Monroe Doctrine*

1. The Holy Alliance.
2. The Doctrine as Promulgated by President Monroe and the Effect in England.
3. Reception in the United States and Growth of the Idea.
4. Application to Mexico and Panama.
5. Application to Hawaii and Cuba.
6. Application to Venezuela.
7. Interpretation by President Cleveland and Attitude of England in the Venezuela Case.
8. Application to the Philippines.
9. Legislation concerning the Doctrine.
10. Present Attitude of Foreign Nations toward the Doctrine.

EXERCISE XXVIII

SUBJECT: *The Spirit of Liberty in American Institutions*

1. Civil Liberty.
2. Growth of Liberty among the Colonies.
3. The Free Institutions cherished by the Colonies.
4. Liberty in the Declaration of Independence.
5. Our Heritage of Freedom in the Constitution.
6. Freedom of Thought.
7. Freedom of Speech.
8. Freedom of the Press.
9. The Ballot and the Duties of Citizenship.
10. Dangers to our Free Institutions.

EXERCISE XXIX

SUBJECT: *Religious Liberty*

1. Freedom of Conscience.
2. Religious Liberty in Rhode Island and Maryland.
3. First Amendment to the Constitution.
4. Separation of Church and State.
5. Sectarian Schools and Colleges.
6. American Churches: Causes of division; church unity.
7. Religious Forces and Population in the United States.
8. The Evangelical and Non-evangelical Elements.
9. Characteristics of American Christianity.
10. How the Churches affect Society.

EXERCISE XXX

SUBJECT: *National Problems*

1. Restriction of Immigration.
2. A Pension Policy.
3. Increase of the Navy.
4. The Care of the Indians.
5. The Exclusion of the Chinese.
6. The Exclusion of the Japanese.
7. Disfranchisement of the Negroes.
8. Suffrage for Women.
9. Restrictive Qualifications for Suffrage.
10. Federal Control of Railway Rates.

EXERCISE XXXI

SUBJECT: *National Problems*

1. Home Rule for Cities.
2. Municipal Reform.
3. Municipal Ownership of Public Franchises.
4. The Commission System of City Government.
5. Educated Men and Politics.
6. Federal Aid to Education.
7. A National Divorce Law.
8. Annexation.
9. Expansion.
10. Trusts and Monopolies.

EXERCISE XXXII

SUBJECT: *Law and Lawyers*

1. What is Law?
2. The Three Principal Modes of Laying Down the Law in this Country.
3. The Courts of this State and their Jurisdiction.
4. The Duty of the Lawyers in Criminal Actions.
5. The Duty of the Lawyer to his Client in Civil Actions.
6. The Lawyer in Public Life.
 - a. As Politician.
 - b. As Legislator.
 - c. As Judge.
7. The Popular Estimate of the Legal Profession.
8. Elements of Success in the Legal Profession.

EXERCISE XXXIII

SUBJECT: *The Training of the Lawyer*

1. Need of a Liberal Education.
 - a. In History and Political Science.
 - b. In Constitutional Law.
 - c. In International Law.
 - d. In the Sciences.
 - e. In Foreign Languages.
 - f. In English Language and Literature.
 - g. In Public Speaking.
2. Advantages of Study in a Law Office.
3. Advantages of Study in a Law School.
4. Case vs. Text-book Method of Instruction.

EXERCISE XXXIV

SUBJECT: *Famous Legal Arguments*

1. Lord Mansfield: Answer to the Prussian Memorial.¹
2. Thomas Erskine.
 - a. Defense of Lord George Gordon.¹
 - b. Defense of John Stockdale.¹
 - c. For the Prosecution, in the Proceedings against Thomas Williams.²
3. Alexander Hamilton: On the Constitutionality of a Bank of the United States.¹
4. Chief Justice Marshall.
 - a. Judicial Opinion in the Case of McCulloch against the State of Maryland.¹
 - b. Judicial Opinion in the Case of Gibbons against Ogden.¹
5. William Wirt: Argument in the Case of Gibbons against Ogden.²
6. Patrick Henry: The Right of a State, during the Revolution, to confiscate British Debts.²
7. William Pinkney: Defense of John Hodges.²

EXERCISE XXXV

SUBJECT: *Famous Legal Arguments*

1. Lord Brougham: Defense of John A. Williams.¹
2. Horace Binney: The Girard Will Case.¹
3. Sir Alexander Cockburn: Defense of Daniel McNaughton.¹
4. Benjamin R. Curtis:
 - a. Defense of President Johnson.¹
 - b. Judicial Opinion in the Case of Dred Scott against Sandford.¹
 - c. Charge to the Jury in the Case of the United States against McGlue.¹
 - d. Argument in the Case of Garnett against the United States.¹
5. Charles O'Connor.
 - a. Case of the Brig-of-War General Armstrong.^{1, 2}
 - b. Case of Ormsby against Douglass.¹
 - c. Argument before the Electoral Commission, 1877.¹

¹ See Veeder, "Legal Masterpieces."² See Snyder, "Great Speeches by Great Lawyers."

EXERCISE XXXVI

SUBJECT: *Famous Legal Arguments*

1. Daniel Webster.

- a.* Case of Ogden against Saunders.¹
 - b.* Dartmouth College Case.²
 - c.* Against John F. Knapp.^{2, 3}
 - d.* Case of Luther against Borden.²
2. Case of Massy against the Marquis of Headfort.¹
- a.* Statement of Facts.
 - b.* Opening for Plaintiff, by Bartholomew Hoar.
 - c.* Opening for Defendant, by Thomas Quin.
 - d.* Closing for Defendant, by George Ponsonby.
 - e.* Closing for Plaintiff, by John Philpot Curran.
 - f.* Baron Smith's Charge to the Jury.

EXERCISE XXXVII

SUBJECT: *Famous Legal Arguments*

1. Wendell Phillips: On the Removal of Judge Loring.^{2, 4}
2. Richard Henry Dana: Brief of Prize Cases.²
3. Jeremiah Black: In Behalf of Lambdin P. Milligan.^{1, 2}
4. David Dudley Field: In Behalf of William H. McCardle.^{1, 2}
5. William M. Evarts.
 - a.* The Lemmon Slave Case.²
 - b.* On Behalf of the United States, before the Tribunal of Arbitration at Geneva.²
6. James C. Carter.
 - a.* On Behalf of the United States, in the Fur-Seal Arbitration.²
 - b.* For the Constitutionality of the United States Income Tax.
7. Joseph H. Choate: Against the Constitutionality of the Income Tax.

¹ See Snyder, "Great Speeches by Great Lawyers."² See Veeder, "Legal Masterpieces."³ See also Shurter, "Masterpieces of Modern Oratory," 61-128.⁴ See also Phillips, "Speeches, Lectures, and Addresses," First Series, 154.

EXERCISE XXXVIII

SUBJECT: *Famous Legal Arguments*

1. Sargent S. Prentiss: Defense of Hon. Edward C. Wilkinson.¹
2. David Paul Brown: Defense of Alexander W. Holmes.¹
3. William H. Seward: Defense of William Freeman.¹
4. Edwin M. Stanton: Defense of Hon. Daniel E. Sickles.¹
5. William A. Beach: Defense of Samuel North and Others.¹
6. Case of the "Savannah Privateers."¹
 - a. Statement of Facts.
 - b. Argument of William M. Evarts for the Prosecution.
 - c. Argument of James T. Brady for the Defense.

EXERCISE XXXIX

SUBJECT: *Famous Legal Arguments*

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 - a. The Mogul Steamship Company against McGregor.
 - b. Ratcliffe against Evans.
 - c. Maxim-Nordenfeld Guns and Ammunition Company against Nordenfeld.
 - d. Allcard against Skinner.
2. Case of Rex against Forbes and Others.¹
 - a. Statement of Facts.
 - b. Opening for the Crown, by William C. Plunket.
 - c. Opening for the Defense, by John Henry North.
3. John K. Porter: Metropolitan Bank against Van Dyck.¹
4. Rufus Choate: The Dalton Divorce Case.¹

¹ See Snyder, "Great Speeches by Great Lawyers."² See Veeder, "Legal Masterpieces."

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SUBJECT: *Current Topics* (to be supplied)

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